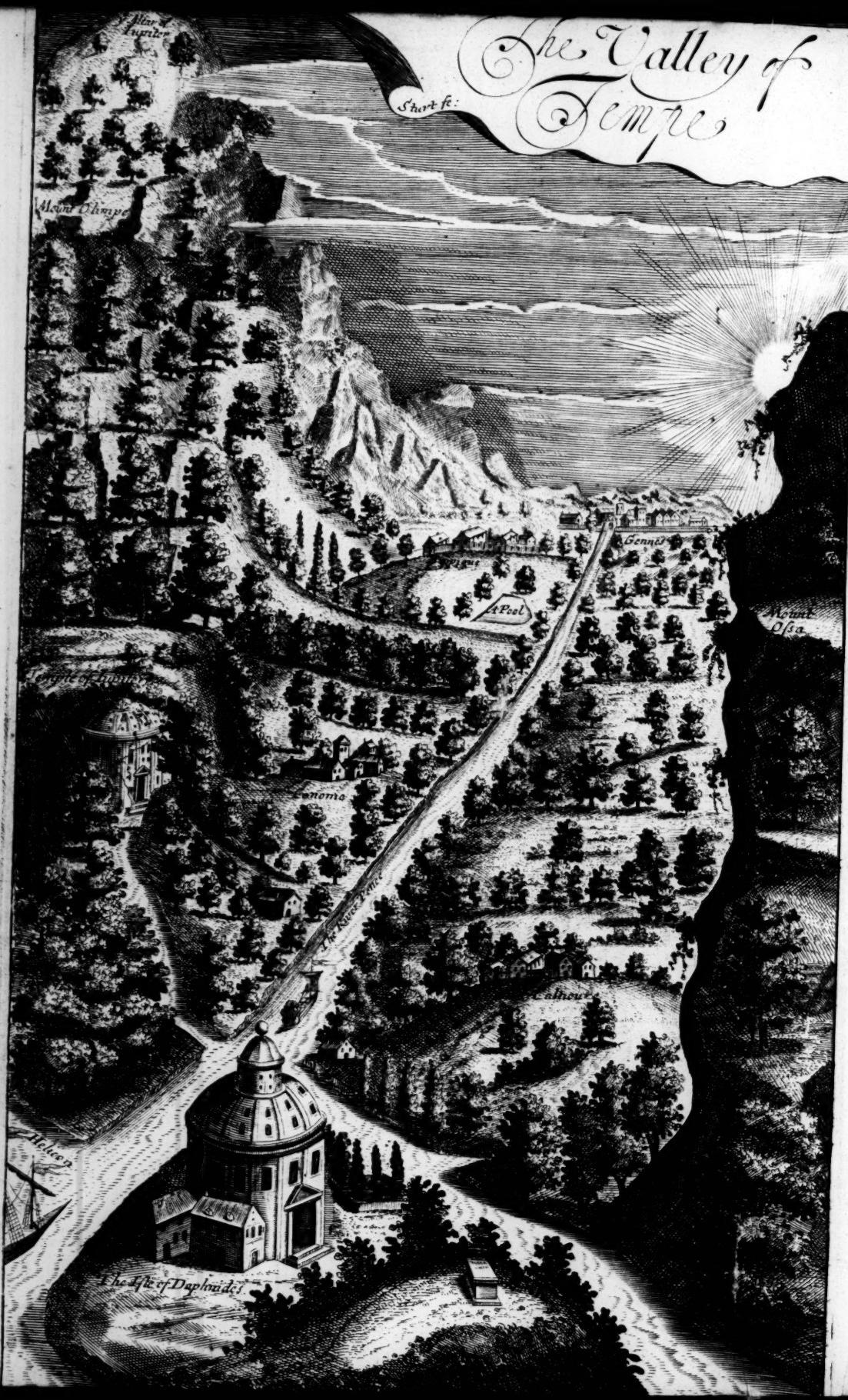
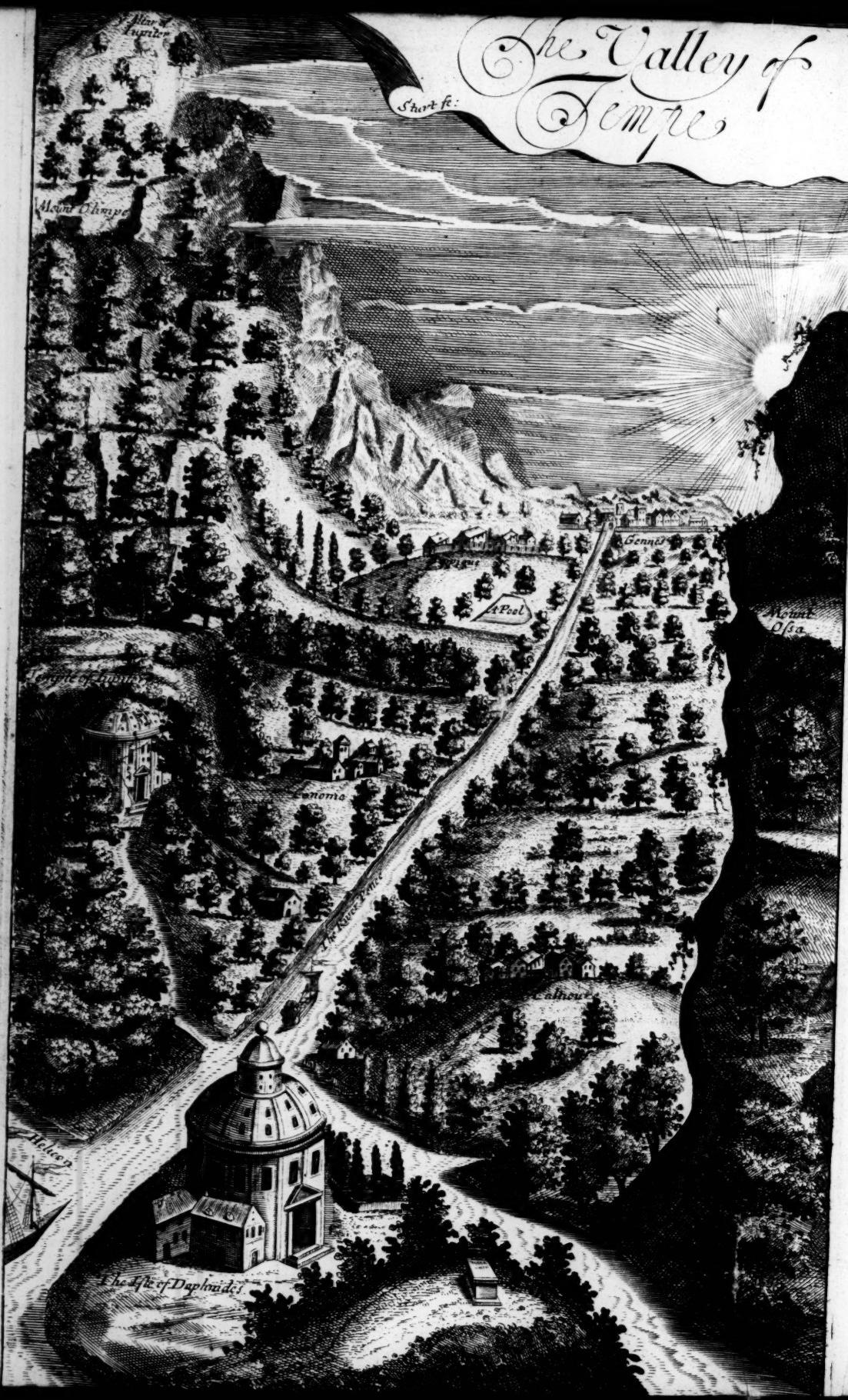


The Valley of Tempe



The Valley of Tempe



THE FAMOUS
ROMANCE
OF
Tarfis and Zelie.

Digested into TEN BOOKS.

VVritten Originally in FRENCH;

By the Acute Pen of a Person
of HONOUR.



Done into ENGLISH
By CHARLES WILLIAMS, Gent.

L O N D O N,

Printed for Nasbanael Ponder at the Peacock
in the Poultry, 1685.

H. A. 60 Art.

THE FAMOUS
ROMANCE

OF

THE
TWO
NICHOLS.

KS

ENCH.



S. John Bruce Hope
of Kinross Bar^t.

In this Edition 1685

LET TO THE READER I



Elamon and *Tarsis*, two Sons of *Alcidias*, one of the chiefest of the Inhabitants of the Valley of *Tempe*, wherein he had large Revenues, called there a Shepherd, as were the Prime Nobility of that Region, having sent them to be Trained up in their Youth in *Greece*, in the Schools of the most Learned Philosophers, amongst whom, having gained great Repute by their Proficiency in Learning, they betook themselves to Forraign Travels, and then to Military Imployments, when they changed their Names to *Kion* and *Leonides*, and under those Appellations signallized themselves in Martial Exploits, and Feats of Arms, Fighting under the Banners of the Greatest Princes, then waging War against their Enemies, whom having Conquered, they retired into their own Country wherein they were Vanquished themselves by two Fair Ladies, Sisters, with whom they fell in Love, who called themselves Shepherdesses, Daughters of *Leucippe*, and the Grave Matron his Wife called *Melicerte*. *Telamon* obtaining his end, Espousing the Eldest Daughter, who was Marvellously Vertuous, *Tarsis* endeavouring the same with the Youngest, though with much more difficulty would have succeeded in his Design, had not unkind Fortune frustrated it, and deprived him of his Fair and Beloved *Zelie*, whose Favour and Affection he had gained with the Approbation of her Parents, whose Filial Obedience and Modesty was as Wonderful, as her End was supposed Tragical.

These Brothers who Reciprocally Imbarked themselves; in the Success and Calamities of each other, acted a large part, and became the Subject of a considerable share in the ensuing Discourse, calling themselves Shepherds, were serviceable to many, once Potent Princes, who by Vicissitudes and Change of Fortunes, were agitated and tossed, betook themselves to these Brothers for Shelter, Succour, Advice, and Assistance, and obtained it.

The Variety of the Passages and Actions both by Land and Sea, Discoursed of in this Treatise, are far too Numerous to be inserted in a Preface, and are as well pleasant as profitable. What Faults may have Occurred from my Pen or the Press, the Reader is desired to Correct, and put a favourable Interpretation upon.

The Author to ZELIE.

I Know not, my Shepherdess, whether you will not accuse me of Infidelity ; and whether it be not Treachery to your Chastity to oblige you to appear in Publick, in a condition where I promised you should only appear amongst your best Friends. They would not have seen you thus slighted, if you had believed you had been exposed to the Eyes of Strangers, you would have taken some care to appear Adorned, or you would have desired me, not to have obliged you to come out of Temple, and to have left you in that delightful Desart, there to Enjoy the Society of your Faithful Shepherd, in the Delight of a Rustick Life, and in the Delights of your perfect Friendship. Will you not even tell me, that I have Conducted you into a Kingdom, where time out of Mind, the Shepherdesses were not accustomed to mingle themselves, or to have conversed with the rest of the World : and if you have appeared there otherwise with a Glimps, it was that they were come in an Age, where Beauties were very Rare, and where Princesses and Ladies did no wrong to those of Shepherdesses. In Sum, with what Splendor can you hope to appear in this Day, in Presence of Cassandra Cleopatra, and which is more, in those of Mandane, and Clelie ; Truly, my Shepherdess, it appears, that you have had great reason to be a Party in these Complaints against me : And perhaps I am the less excusable, that if I have in that done you such an Injury, they may alledg that I have done yet a greater to my self. For if in short, you should have left that Reputation of being Fair, which you have so Auspiciously Acquired amongst our Shepherds, at least-wise they could not deny you those excellent qualifications of Modesty and Virtue : as for me, whatever Virtue, what Modesty, and what even Beauty you could have been Garnished withal, I foresaw they would not have left me blametless, to have fastned my self too much to a Shepherdess, and abandoned the most serious Employments, for an Occupation which they deemed no otherwise Pardonable, than have they of the Idleness of those who have no others. But notwithstanding all that, I cannot Repent of my Resolution ; and after all, my Shepherdess, I suppose you ought not to complain your self, if you should lose the Reputation of being Fair, you would have lost but that which you have always despised : As for me, what Imports it to be condemned, since I desire not to be known ? it is not that I am uncapable to answer those who blame the Tie that I have had for you, which hath never diverted me, even one small Moment from those Occupations which they call the most Solid, and which have gratefully diverted me without any perplexity. But I have kept my self, my Dear Zelie, from any other thoughts, than those of Loving you, that otherwise were a Crime, that had need of some Justification ; But contrarily, that of our Affection which I will make my chiefeſt Honour, as it hath bitherto done that of my Joy ; And that is to Immortalize if I could the Remembrance I have for you, and to Proclaim it throughout the World. I would tell you that it is true, that I take Pleasure to trace to Posterity, even by the same Means, a Draft or Lineament of the same Spirit, and of the Qualities of our Incomparable Ergaste, to leave after his Decease, an Eternal Monument of that Excellent Friendship which united us during his Life, which serves me as a Ligament, which joyns with your Hazards, and which declares, and speaks forth those of his, and to Publish that Admirable Talent which Rendred him so Dear to his Friends, and that Divine Science of Friendship, which he so perfectly possessed : But, my Shepherdess, it would be out of Season to renew your Tears, by the severe Remembrance, of the loss which we have sustained ; what Grace or Comeliness you had in Tears : the Regret and Grief is Importunately Publick, and its Beauty ought to be accompanied with Joy and Mirth, as one of the most excellent Ornaments of its Tryumph.

To the Right Honourable
GEORGE, Earl of BERKELEY,
Viscount Duresly, Lord Berkeley, Mowbray,
Seagrave, and Bruce, Baron of Berkeley-Castle,
Governour of the Levant Company, &c.

MR LORD,

SInce 'tis become modish to make Dedications of Books to Persons of Honour and high Quality, amongst whom your Lordship is worthily ranked one of the greatest in Eminency, I humbly make bold to Present this to your Patronage, being the Fruit of some spare Hours of Recreation, spent barely in the Translation out of the Original from which I have not Deviated; I hope to obtain your Lordships acceptance, which I shall look on as a Signal Addition to your obliging Favours to my self, and several of my Worthy Friends both at home and abroad: My Design being chiefly to testifie my Gratitude to your Honour, until I am capable to make some more effectual Demonstration of Real Services, who am,

Right Honourable,

Your Lordships most Humble Servant

C W.

London, the 12th.
of November, 1684.

To

GEORGE, Earl of RENFRE

Governor of the Treasury, London, Dr.
Sugden, Sir T., Bt., of Plympton
Alcock, Dr., F.R.S., M.P., Member

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ed videri bina. vixit nesciisse, vixit hanc videt nesciisse, vixit hanc videt
dixit. vixit dicitur ad hoc, vixit nesciisse, vixit hanc videt
vixit.
Tarsis and Zelle.
The First Book.

THE Sun had disappeared within the famous Valley of Tempe, and the incredible height of those Mountains, within which it is encompassed, had already withdrawn into the last Beams of that Planet, when the most Amorous, and the most Unfortunate of Shepherds which inhabited that Country, sweating and raving on the brink of the River Penne, which divides it, was recovered from his fond Imagination, immediately he turned his Eyes from that side, and there appeared a Boat, wherein he observed one or two Persons; he could neither discern their Visage, nor yet their Attire, for within that Obscurity they resembled nor appeared other than Shadows. Nevertheless the Boat still approaching he heard one of those Persons thus speak.

I bewail thee, my dear Tarsis, and thou shalt be surprized, when they shall bring thee this news; but in sum, neither the one nor the other of us can be more unhappy than we are, and it were far better we were lost all at once, than to have the displeasure to find our selves lost every Moment, as we have done for so many years.

The Shepherd was too often haunted with that Voice, and had the Idea of the Person who so spake, too frequently imprinted in his heart, to be a long time remembred.

He doubted not, but that she was his Shepherdess, and although he understood not the meaning of her Words, yet the Loss wherewith she alwayes seemed to threaten him, did so alarm him with perplexity and impatience, that he could not have leisure of attending the Period of this deplorable Ridle. Zelle, quoth she; *quite the contrary fair Zelle; what say you? with whom are you? or where go you?* He had no sooner spoken, but instead of anwering her, what she attended, he saw the Boat, which before approached towards him, and which yet was not far off, change its course, and return to the Place, whence it came.

This silence and change of Course, amazed him more yet than all the rest; however, as People commonly flatter themselves in their Misfortune, he presently perswaded himself that his Shepherdess had not known his Voice, and that only having understood of some body, not discerning who it was, she would remove further off to avoid discovery; Therefore all resolute, quoth she, *fair Zelle, know you not the Voice of your Shepherd?* these Words producing no other effect than the former, he at once fell into a hundred times more perplexing Imaginations: but his principal perswasion was,

that she had bin hurried away, even his fair *Zelie*; And in this belief, he acted something worthy the excess of his Love. *Hold*, quoth he, *bold you, who are so cruel as to deprive me of my chiefeſt Wealth*: And at the ſelf ſame time without any other refection, he caſt himſelf into the River to ſwim after the Boat, Cloaths and all, with a Dart in his hand; for the Shepherds of that Country carry one inſtead of a Crook, having retained that Cuſtom from their Original War. He preſently overtook the ſmall Veffel although ſhe was at that diſtance from him, and though the Shepherd ſwam excellently well, he who ſteered the Boat ceaſed rowing. Immediately afteſt this Lover had precipitated himſelf into the River, ſo that not being waſted otherwife than by the Stream, it was not diſſicult to overtake her; As ſoon as the Shepherd approached, he there fixt one hand, and with the other ſtretching forth the Dart to a Man who diſcovered him, *Hold thou perfidious one*, quoth he, and at that iſtant toucht him with the end of the Dart, to adverteſe him that to him he addreſſed; The Man who before ſtooped, and upon knee in that Boat, preſently raifed himſelf up, and turning to him with an Oar in hand, *Thou fool hardy*, quoth he, *withdraw, and beware that thou oblige and prorike me not to take the advantage in the ſtate wherein I have met thee*: *Render me then Zelie*, replied the Shepherd, *out of thy Generofity*. *Thou haſt certainly loſt thy Reaſon*, quoth the Person unknown. *Who is this Zelie, feeſt thou not that I am alone in my Boat?*

The Shepherd who ſtill held fast with one hand, in effect began to obſerve, that the ſame Man appeared only alone, and was aſtoniſht to find himſelf thus ſurprized. He lookt on all ſides as much as the darkness would permit him, to ſee whether he could not diſcover ſome other Boat, and ſeeing none, he was conſtrained to land to take Breath, and there to clear his doubts.

But he did no other than increase them, for firſt as he went to a little House which was near the brink of the River, to have light and aid, he was met by an old Man, who in this obſcurity took him for another: *Is it you Alpide?* quoth he, *Whence is it that you come all alone?* The Shepherd who had remembred Alpide to be near allyed to Zelie, althoſh had never ſeen him, believed that this rencounter might in ſome meaſure diſintri cate the other or himſelf. Wherefore going in, asked of the Man, and very diligenty enquired for what caule, at ſuch an hour he waited for Alpide, who dwelt ſo far off the otherſide of the River, but he could have no other ſatisfaction, only that Alpide had promiſed to give him a viſit, ſo that being only a little dried, he departed, much more diſſatisfied and perplexed than before.

It ſeemed, that Fortune took pleaſure in ſporting with the diſquietude of this poor Shepherd. As he went towards the Door to ſet out, an ill rub by hap hazard being before his Feet, conſtrained him to avoide falling, to lean againſt a door which opened to a Chamber on the ſame ſide wherein he was; This Door being ill ſhut and opening in the middle gave way, there appeared to him from the light of a ſmall fire, a young Maid, who had in her hands the Habit of a Man, whom ſhe measured as if ſhe would haue clothed him.

The Light was not clear enough to discern his Visage, and he could not be assured whether he were a Lodger or a Stranger. Therefore he seemed not to take notice of him. But being in a condition which rendred him suspect, and that Suspicion being yet increased by the Surprise, which he testified when the Door flew open, he designed to forbear going out of the House, and discover what might pass from abroad till the day appeared.

He needed not so to attend long, he scarce had thought of going out of the door through which he should have gone, but was accoued by three Men, which sprang in with Swords in hand, even into the House, requiring the surrender of a Maid there concealed. Never was the like Surprise to that of the Shepherd. He doubted not but the Maid which they sought was *Zelie*, but knew nor whether they thought to succour, or to take her thence, nor whether he should take them for Friends or Foes.

He entred with them then for further discovery, and although he could not without difficulty contain himself, he determin'd for the future to study how to comport himself in this Encounter.

Meantime these Men looking ever where, of all sides, and finding none in the first Chamber, they passed into the second where the Shepherd had seen the Maid, but there could find none, the whom they sought being escaped through a false or trap Door, where she had heard them. They discovered her however, by favour of the Moon which began to rise, all three pursuing her flight with extreme diligence.

The Shepherd followed with the like incredible speed, and all overtook this fugitive at her entrance into a Forrest. Two of these unknown seized her.

The third turning towards the Shepherd rudely demanded, What he would have of them, and the reason of his presumption so to follow them; The Shepherd was so impatient to know, whether this Maid were not *Zelie*, and so attentive to the sound of her cryes, and the Words she spake to those who so seized her, that he appeared only as if they had address'd to him.

He persisted still in following them, when he who spake to him with his Sword artilt menaced therewith to pierce him, if he immediately retired not.

The Shepherd by these Words thus advertized, and by the glittering of the Sword thus brandisht before his eyes, retired one pace, and stretching out the point of his Dart to this unknown, *I will* (answering furiously) *know, who this Maid is, whom you thus carry away, if she be not one whom I seek, and what ever she shoud be, what right have you to offer this violence unto her? It concerneth not thee truly* (replied the other) *to propose us these questions, but shoudst rather ask pardon for thy Insolence;* and at the same instant lifted up his Sword, therewith to smite him.

The Shepherd perceiving this without loss of time, but gliding himself directly beneath, when he spy'd his Enemy lifting up his Arm, serving himself with his Dart instead of a Sword, so forced it into his side, that the one half was left there broken off, and with this first blow cast him stark dead upon the earth.

The cryes that this Man uttered in falling, made the two others believe that they were pursued; one came up to succour his Comrade: But the Shepherd, rather feared that if he joyned this second, the third would bear away wherewith he was seized; so that shunning him amongst the Trees, under favour of the Shrubs and Boughs, made up his way to the third, and presented himself unawares before his face. This then believed, that both himself and Comrade were attackt before and behind, and seeing his Adversary so near him, quitted his prize for self-defence, and instantly with his Sword in hind set upon the Shepherd. This Shepherd though unarm'd, was no whit moved, his stout Heart more worthy the name of an Hero than of a Shepherd, no otherwise then animating himself by this hazard, fended off the blow with the Troncheon or Staff of the Dart that remain'd in his hand, desperately joining the Souldier, cast him down, throttled him with one hand, and breaking his Sword with th' other, and with its point pierced his heart with that which remain'd in the other hand. In another Encounter this brave Shepherd contented himself to have fell'd him down, and disarm'd him; but he had bin here imprudent if under the necessity which he saw, to bear up under the assault of a third, he had left this in a condition to raise himself. He advanc'd also immediately to make up with him, all together amazed that he had given him that leisure. But when he thought to have encounterd him, was much surprized, that instead of a Man, he saw only a Maid coming towards him with a Sword in each hand. *Is this one of my violent Comrades?* cryed she, as soon as she saw him amongst the Trees, *how should I be so happy thus to meet my brave Redeemer?* By these Words he knew that she was the self same Person whom he had rescu'd; and indeed it was even the very same.

As soon as she found her self at Liberty, instead of the flight which probably she might have attempted, she went and took the Sword of the first whom the Shepherd slew, and with the same, like the heart of a true Amazon, made up to him whom the Shepherd shunn'd, she attackt him so couragiouly, that having dangerously wounded him in the Arm and Side, which caused his Sword to fall, she constrain'd him to flight. She would not loose time to pursue him, but contenting her self to take up the Sword (for the Trees were not so thick in that place, that by the Light of the Moon she could not discern him upon the Earth,) she came to succour her Preserver, as we have said.

It would be hard to express in what amazement the Shepherd was in at this sight, and a thousand times more difficult to express the anguish in which he was, when the sound of that Voyee had confirmed him, that the Person whom he had rescued was not Zelie. However he conceal'd his displeasure, and only testified his admiration.

That valiantly unknown, Reply'd he, I observe you are in a condition, where there is not any appearance, that any should have the vanity to say, That any other should be that of your Deliverer, than only your self. It's clear you have disarm'd your Enemies, since you have their Spoils in your own hands, and all the honor that I can bereave you of, I will not pretend to claim.

Tarsis and Zelie.

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pretend, is only to give occasion to yours, and to have in some small sort seconded your worth.

These Words also instructed the Person to whom they were address'd, to doubt wherein she had accosted him; and as she knew, that from him she had received Succour: *Ab bravely unkn w'n* (reply'd she) whoever you are, or may be, I must avow that to you I owe my Liberty and Life, and although the deplorable Condition of my destiny hath nothing but what shou'd render death it self desirable, I shall nevertheless beseech you instantly to declare the Name of my Preserver, nor to intreat you only that I may know, to whom my acknowledgments are due. Mean time, added she (after they both were gone a little further from the place of Combat to chuse out one, wherein to speak with more security) I apprehend you came from performing an Action not only the bravest, but the most just which could give satisfaction to a good Soul, and who would one day render you nothing less than a Kingdom, if it were possible, to point out the acknowledgments of those Favours you have conferr'd upon me.

The Shepherd judging by this Discourse, as well as by the Actions of this unknown Person, that she was without doubt some extraordinary one, and of eminent Quality, replied with wonderful respect and modesty. Madam, the name of a simple Shepherd as I am, is no way worthy your Curiosity, and the very small service I have done you, is over-paid by the b' nor I have had in being impl'y'd for you. Of a Shepherd, quoth she, you surprize me in saying that Shepherds have that capacity, courage and civility which appears in you; and if it be so (which I can hardly believe) the Shepherds of this Countrey do equal these of the most honourable, and the most generous, that are to b' found in the Courts of th' greatest Princes.

Madam (reply'd the Shepherd,) you would be very injurious to the Shepherds of this Country, if you coul'd, that there were not here, those who in all respects, were much more worthy than my self. He stop't there, because he sought no other occasion, than to finish this Discourse, and to remove, where he was importuned by perplexity and by his Love. Only he would willingly have known, in few Words who this unknown was, to find out whether his Fortune had not dismrichted him, in something with that of Zelie, when she answer'd him; I believe all the advantages, that may be produced in a Countrey whence y u sprung: But you shall never persuade me, but that you are more than a Shepherd, and you handle the Dart too well then to make me believe, that you were born to no other than that of a Crook. However it be, refuse me not the satisfaction, and delay not to tell me who you are.

The Shepherd was not naturally willing to speak of himself, but besides this natural repugnancy, he was so taken up by his perplexity and grief, that all other thoughts were as to him infernal. Notwithstanding he was too civil, with an ill grace to repulse that obliging Curiosity of a Person, who appeared a Lady of quality, and yet he was altogether as uncapable to tell his Name, but that in hopes thereof he might ingage her to declare her own.

That which he then did was solely to abridge the Discourse, and without entrance into the particularities of her Life, to tell him

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singly her Name, and to explicate also that of her Quality.

Madam, saith he, since its your command, I will declare unto you, that I am named Tarsis; and to assure you, that which is most considerable in my Person, its in telling you, that I am one of the Shepherds of this Valley, I will add that our Original is French; and that there are Olimpiades, that our Fathers being sprung from the Gaules, (as have done for some two or three years, other Gaules, under the Conduct of the renowned Brennus) and having bin very serviceable to the Lacedemonians and also to the Thebans in the Peleponnesian War, the Greeks assign'd them, by the treaty of Peace, an habitation at the foot of these Mountains, with the Territories of some Cities that surround them, so that by this means they were rendred Possessors of this pleasant Valley. Now in the Division which these Gaules made, The Knights elected this here for their Habitations and Places of abode. And whereas in other Colonies, the Captains dispose themselves within the Cities, and give the circumjacent Land to the meaner and more inferior Soldiers for tillage and to be cultivated: These here in conformity to the Course and Custom of their Nation, do no more shut up themselves within the Cities, than do the meanest Soldiers, and chuse out for themselves the Villages and Hamlets of this delightful Valley; As it abounds in Meadows, and hath its principal Revenue consisting no otherwise than in breeding up of Cattle, upon whitch consideration by succession of time, the Nobility which seemed to be born only for War, bent themselves soley to Pastures, so that they changed even the name of Knights to those of Shepherds, so that quite contrary to what in Ages past hapned at Rome, where the simple Shepherds turned themselves to be great Captains, it appears here that Eminent Captains take complacency in being Simple Shepherds.

Brave Shepherd, reply'd the unknown, there needs no further discovery, than what you have already made of your self, nor to perswade my self better of you than you have said, or of your worth. But since you have taught me who you are, it is but just you should know also who I am; and besides, it may not (perhaps) be out of season, not to return so soon to the House whence we came, I find my self so much indebted to your Worth, and the Spirit of your Wisdom and Discretion hath so anticipated me, that I shall not dissemble, but confide in you the Secrets unknown to all the World besides. The condition also wherein you see me, will perhaps, reduce me to have farther need of you, and this acquaintance will facilitate, the occasion, to continue me in your generous offices.

On these Words having turned about to see whether any person followed them, she took him by the hand, and advanced further into the Wood, even into a Place more obscure and out of the way, where they might remain undiscovered. Tarsis in going marvelled at the Confidence which appeared in a Virgin so young, that would ingage alone with a Man unknown, in the mid'st of a Wood, and in the Dark; and although the state of her present Fortune gave no place to his present curiosity, yet he impatiently attended the issue of this chance; because he knew not, as we have said, whether he should there find some manifestation of hers: When this unknown young Person discovered the amazement wherein he was, having

having obliged him to sit by her in the thickest of the Forrest, she spake unto him in these Terms.

History of *Damalecinte*.

IS it not true, *Tarſis*, that you find me a little too bold for a Maid, and that these Passages must render me ill in your Opinion? But be it known unto you also, such a one as you conceive, and that this Attire derogates from my Sex, and covers the body of a most unfortunate Prince, by so tragical an occasion and necessity, and by the most amazing Encounter, that hath hapned within the memory of these Ages.

Tarſis extremely astonished at this Discourse, reply'd My, Lord, that which you now discover me, is in effect very surprizing; But permit me therefore to tell you, that I am less astonish'd at a young Prince under the Attire of a young Virgin, than I was before, to see a Virgin as courageous as an Hero. And as he thus spake (out of respect) he would have risen up from the place whereon they sat, to put himself in a posture, which he thought, due to a Prince; but the Prince holding him by the hand, and in civil treatment, continued his discourse, thus;

Have you known nothing of the Disasters, of the unfortunate *Nicholas* King of *Chypre*, the deplorable history of his House is too much proclaimed through all the World, to be unknown at *Tempe*. You doubtless know, how this poor Prince seeing all his Kingdom rendred desolate, by *Argee* King of *Crete*, his capital City and Metropolis taken, his two Sons and Brother Prisoners, and then slain by the Enemy, his Pallace invested, and himself in peril, yet living to fall with all his House into the hands of his barbarous Conqueror; he took this desperate, or rather this noble and heroick resolution, to pile up within a Chamber all his most precious Moveables, and therein to shut up himself with his Sisters and Daughters, and then to set fire and burn all together, that nothing should remain after his death, wherewith his Enemy might triumph

Tarſis having testified him, the knowledg that the Rehowned had published far and near, of this amazing *Cataſtrophe*, although with very little diversity; Now behold, the Prince continued, that which before without doubt you were ignorant of.

The Queen *Axiothee* Wife to this unfortunate King then was great with Child, having gone seven or eight Months. That moved him to compassion, he would willingly have caused to perish his living Children, yet could not resolve to destroy one who never had lived, and believed it was not in his power to dispose of a Life that the Gods had not yet given. 'Tis very true, that this Design was founded upon politick reason. He had ther no other than Daughters, all very beautiful and of competent state for Marriage; Their Sex, Beauty together with their Age, had exposed them to the mer-

cy of a brutish and insolent Conqueror, which he could not brook; but doubting of the Sex of the Infant, whereof the Queen was big, he still retained some kind of hope of a Son, which should revenge his Quarrel; wherefore in conclusion, he perswaded the Queen to take care of her self, at least until she should see whether an Infant Male should be born, giving her liberty to use her pleasure, if she should be deliver'd of a Female.

After a thousand adieus, or farewels, he caused her to imbark by Night upon a small Boat, out of a trap-door, which from the Castle opened into the Sea; and seeing her part, half dead with sorrow, musing in the mean time of making a furious and bloody Assault upon his Enemies, and afterwards proceeded to execute his tragical Resolution, which reduced the rest of his Royal Family into Ashes.

The Boat was no sooner gone, but that it fell into the hands of the King of Crete, who was highly pleas'd that he should revenge upon the Queen, his resentment and rage, for the escape of those delicate and precious Spoils, whereof he was insatiably avaricieux, without a politick consideration, which he yet retain'd. He had a Son aged nine years, and consider'd that if *Axiothee* should lie down with a Female, that might occasion the settlement of the Crown of Chypre on his House, by marriage of his Son to the lawful Heires of the Kingdom; he appointed Guards to the Captive Queen, and set her to lye down in Crete. Gave order, that if a Male were born he should instantly be slain, and if a Female, she should be preserved. And for better security, appointed that upon the birth, the Infant should be brought, being willing to confide in no other testimony then his own Eyes. But what precaution soever is contriv'd by Man, can in no wise Impede the Decrees of heaven. A Woman which of a long time had waited upon the Queen *Axiothee*, and who they permitted always to be with her, was also big, even about the same time, who also was delivered with her.

The Queen brought into the World a Boy, the Woman a Maiden, so that there being in the Chamber, no other then the Persons appointed, they made an exchange, they brought the Maiden to the Guards that attended at the Gate of the Pallace-Royal, and these Guards having shewed her even to the King himself, confirmed him in the Opinion, that Queen *Axiothee* had bin delivered of a Princess. My life therefore was thus preserved by this innocent Stratagem. For it is I my self, Oh *Tarsis*! that was this unfortunate Infant, who durst not be born but in secret, and to whom Death seemed to be so much the more inevitable, that as a Boy I was condemned to die by our Enemy, I was there, for so I may say, abandoned by my Father.

The greatest difficulty was by means of the Nurses, for it is hard to conceal an important Secret, when it passeth through so many hands. For prevention whereof the Queen my Mother desired the Kings permission, that she might nurse me her self, which he in no wise opposing, so much over-joy'd was he, in believing that she brought up a Princess for his Son; so the Daughter which had lent me her name, was surrendered to her Mother. I was also replaced into the hands of mine, and all by the care, and through the Fidelity

lity of a Governess, whom she gave me, I was brought up by her as her daughter.

The Queen discovered me this important Secret, ever since I was capable to apprehend, and conceal it, and to ingage me the more thereunto, she manifested the peril to which it was annexed. And although I was not yet capable of so great Reason (being but nine years of age) I was not wholly destitute of an applicatory reply. Thus, what will it import me to be a Boy, if I am brought up and educated as a Maiden? And what relief can you expect from my effeminate Sex by the Education bestow'd upon me? That you send me not to some King of our Allies, there to learn such Exercises answerable to my Birth, that I may at least manage a Sword, wherewith I may one day revenge the quarrel of my Father. My Son, reply'd she, I am ravish'd to see you capable of these Sentiments, and that under this Attire which you have, you retain a heart worthy of him who you are. I have heard say, that Achilles having also bin brought up, as you, in his youth, under the habit of a Maiden, ceas'd not afterwards to be the most valiant and the most illustrious amongst the Greeks. And note that which is said of him, as a good presage also of you; I have no design also to neglect that which you tell me, if I have not sent you hence until this present time, it's by reason I have bin so narrowly guarded and watcht, that I believ'd I could not attempt it with safety; but now you, that which I muse of at present, that I conceive they do not so observe my actions, as they did the first years of our Captivity.

The resolution being made, and my Mother having taken these measures for this Design, she one Evening caused me to habit my self in attire conformable to my Sex, and caused me to be conducted by a Governor in whom she confidest, in a Merchant Ship which should discharge at Rhodes. The morrow Morning as we were ready to weigh Anker, I heard a great noise at the Chamber door, from the Poop where I was, and presently saw the Guards that would have seized me. I had a Sword by my side, and I would not that it should be said, that I would be the first that should at the first time unprofitably wear one. I therefore took it in hand at Rovers, as if I held my self capable to resist so many Men, and having testified that I would not permit my self to be taken alive, I wounded the first Souldiers, which were hardy enough to approach me, afterwards seeing my self ready to be taken, I cast my self through a Window into the Sea, wholly resolved there to perish, rather then to be retaken, and to fall into the hands of our Enemy.

But all my precaution proved of no utility, some of the Guards had then seized my Governor and others of the Captain of the Ship, I well divined that we had bin betray'd: I knew immediately afterwards, that the King having had notice of my issuing forth, by the perfidy of a Domestick of my Mothers, had sent these Guards to take me, and ordered the hanging of the Captain of the Ship, and my Governor by the Yards arm.

As for me they brought me to the Pallace Royal, where I only expected Death; for the means farther to disguise my Sex, which I had betray'd my self by my Attire and my Courage; in this imagination I supposed all lost; for the King when I was before him, coming to re-

proach my disguise, I who believed he would have spoken of him whom they had made to pass for a Maiden, I was ready to avow all; and notwithstanding (admire the effect of the prevention) it appeared he would have spoken of the Habit, that I had taken to save my self, and that as this Domestick had discover'd my departure, knew nothing of the rest of our Secret, the King believed that they had not counterfeited me, in a Boy, otherwise than to favour my flight after a multitude of Menaces, he in conclusion caused me to be vested in my first Attire.

That being done, he sent us my Mother and my self into Prison, where we were straitly shut up, and I can say it, treated as Captives, even to the hardest durance. But the Prince of Crete having attain'd the Age of twenty two years, and my self coming out of my sixteenth year, the King his father believed, deeming it high time to celebrate our Marriage, he came to see the Queen my Mother, even in the very Prison, to discourse her. I leave you to judge with what countenance she could hear this terrible Propositor, and what she could think in an occasion so strange, where she saw her self constrain'd to marry a Boy instead of a Girl. I saw constrain'd, for in the state wherein we were, the King's Will was it not, as to us, absolute necessity? and was there any other remedy, then exposing my self to death, to discover that which I was? She therefore dissembled her grief, and feigning an apparent joy, she only demanded time to sound me.

Never was the like surprize, as that of mine, when she brought me this piece of news; I avow that I remain'd a little confused. For what resolution to take in so fatal a Conjunction? To accept the Marriage that seemed hot impossible; to refuse also a Marriage so apparently advantageous for me, and which seem'd the only means to recover our Liberty and Dignity altogether, that could not be as I have said without giving the King cause of great suspicion.

In all cases it was to irritate him by this rejection, it would be the prolonging of our Imprisonment, and by consequence plunge us in another inevitable Peril, to discover my self by time and by age.

We could not therefore do any other, than condole my Mother and my self, wholly ignorant by whom to determin.

In the interim the King press'd for her Answer, and he press'd her with so much the more instance, because those of Chypre were already revolted the second time against him, and he saw no other than this only way to reduce them. After we had procrastinat'd the Affair a whole Month, by continual fits and turns, and always under different pretexts, after I had essay'd a thousand times new means to avoid my self, in conclusion there fell into my thoughts a Project, which I discovered to the Queen, very near these terms.

Madam (said I) we afflict our selves, through an occasion which should rat her rejoice us; and that the Gods had sent us (without doubt) to revenge the death of my Father and Brothers. Our Tyrant will give me his Son for to espouse; which is to say, unless he will deliver me another himself into hands, let us use our advantages, since he thereunto doth force us. I accept of this fatal bridal, since he constrains me; but since he deprives me of the means, further to dissemble that which I am, let him know it, in the dispence of his own proper blood. I will furnish my self with a Sword or a Dagger, and hide it under the bolster, of my Bed. It's with that with-

in which I will receive his Son into my Arms, and 'tis so that I will revenge my Father, my Brothers, my Sisters and our selves. Hah my Son (interrupted she all in tears) I will never permit that you cast your self in so unavoidable a danger: that could not be that which would revenge we, no otherwise then to loose you, since 'tis only to preserve you, that I am reserved to so many evils.

To make short to you, I perswaded the Queen, because she saw no other means nor day for our deliverance. She rendred the King an answer conformable to his desire, who set us at apparent Liberty, however still in effect, held us in a strait captivity, by the Guards that he set over us, under pretence of doing us honor, and that which is yet more marvellous; the Prince of Crete gave me a visit, even as to his Mistresses.

I must avow to you, although I was well prepared for that sight, she put me in much perplexity of mind, the habit of a Maiden began to rack me, after I had known my Sex. I thereupon found my actions all in compulsion, and it seem'd to me, that by their observations it would be impossible but that they should divine who I was; but this was another torment, when I saw my self reduced to personate not only a Maiden, but as they say a Lover in sight of an amorous young Prince, and to counterfeit friendship and sequousness, for a man whose birth was abominable and hateful unto me, however there was no means of avoiding it. He saw me, he courted me amorously, and on my part, I sported so well, or rather so unfortunately my Lot, that I appeared to this young Prince not only to be a Maiden, but also for a fair one, so that he became marvellously amorous of me.

So that not only the Father, but also the Son pressed even without measure, this loathsome and vexatious Marriage. As for me, I used all the delays possible, for whatever resolution I had taken, I had always some repugnancy, to come to this extremity against a young Prince, which was not culpable as yet, of the Cruelties of his Father. I was a thousand times tempted to poniard the Father, with open force in the midst of his Guards, and should have done it without hesitation, if my Mother had not by all the cautions imaginable, impeded the execution of an enterprize, from the danger whereof she well saw it was impossible I should escape, and see if I spared any thing to dispence me to come to that cruel Remedy, to which our disgrace had reduced us, and if I forgot any thing of that which would prolong time, in managing some other occasion to dravv us out of captivity.

I remember that one day the Prince of Crete, found me extraordinary melancholy, and having intreated me to tell him the cause, I spake to him in these terms, according to the Instructions my Mother had given them. *My Lord, shall I freely avow you the subject of my bawiness? Yes, I believe you too generous to abuse my Confidence, and I believe that when you know my resentments, y'u will find no other then so much more worthy of the honour that you do me. Know then, My Lord, that this long captivity wherein even to this present, I have led my life, hath not caused me to forget the Honor and Dignity of my Birth, and in the midst of the very Prison, I have conserved a frank heart, and uncapable of delight for the violence and tyranny. In the interim, my Lord, I dare tell you, that one is, that the King your Father exerciseth towards*

me, when he presseth me with so much impatience to espouse you. I know you are a great Prince, and that you have all the Qualities worthy of your Birth, and that there are those much more Happy and Fortunate than my self, hold them honored in seeking or making after you; but the same honor that I would accept joyfully in Liberty, becomes the subject of my Grief, when I observe how they prevail upon the Condition wherein I am, to necessitate and constrain me. Is this a Marriage to which they have destinat'd me? or is this a new yoke which they impose upon my servitude? Is this a yoke that must be born, be not astonisht that a free and frank Soul submits not thereunto without perplexity. But if it is a Marriage they offer me, let them give me time at least to know, and to love the Spouse to which they design me, and that I might imagine I had chosen him; for (in brief) my Lord, is it not in the Prison that they propose this my Marriage? Had I ever almost the honor of your acquaintance, and is not this the fourth or fifth time at most, that I have had to discourse you? it is not that in these four or five times, as I have said already, I have not acknowledged in you all the Qualifications, that may be desired in an excellent Prince: But, my Lord, friendship hath not its birth in a moment, nor yet esteem, but principally and especially when they seem to make it to be born by constraint and force. Let them permit me a little to sound and consult my own heart, in a liberty totally intire; Let them give me leisure to discern if I accept you through necessity or inclination, and that I may be able to let you know, that I yield not to my misfortune, but to the sole consideration of your worth.

This discourse touch't the Prince, and instead of answering me, I saw that he betook himself almost to weep, but the consequence made me observe, that it was debility of Soul and of Displeasure, and that I seemed willing to withdraw his joy, and not of tenderness and compassion. For although he promised me a little afterwards, that he would do what possible he could to prevail with his Father to grant me time I craved, I knew he prest him privately the accomplishing our word, and that even he himself would remove all obstacles, upon condition that we should think to oppose.

All things were then preparing for the solemnization of these happy Nuptials, and I for my own part provided for that which to me was necessary for the execution of my Project; howsoever because that tho' the necessity to which they reduced me, would sufficiently justify my Design, I could not therefore resolve to kill a Man, which had bin without defence, I who esteemed my self a Man as well as me Enemy, and in spight of the great inequality of our Birth, judged not my self inferior to him in force and courage; I appointed that they should bring me two Poniards instead of one, determining that when the one and the other of us should be retired into our Chamber, to shut the doors upon us, and then give him one to chuse, and tell him that I was a Man, and to oblige him by this declaration, to decide amongst our selves, by ways of honor, the ancient Quarrel of our Houses. This resolution and these preparatives being made, I remitted the succels to the Gods, and intended no other than to appear calm and gay, as far as was necessary to avoid any suspicion.

Never was festival Day more magnificent, and she in no wise was concerned for the bad Success that might attend her. The Evening

they

they conducted me to my Chamber, the Prince rendred himself there, and all the company went to retire; when that we understood one of the Maidens which served me, to cry out Treason and Murder, and that we saw her approach to us, a Ponyard in one hand and the other all bloudy, they demanded what ayld her, and found that as I had thrust my Ponyards, with so much precipitancy under the boulster of my bed, that the bed was in disorder. This Maiden to whom my intention was unknown, went to set it in order, and unfortunately meeting the point of the one, whereby she was wounded, as we saw her, immediately behold all the Pallace allarmed, the Prince troubled, the King furious, all the suspected Domesticks imprisoned; in fine, by diligent inquiries made through the Fields, they discovered that a Slave of the Queens had brought me these Ponyards the self same day. Then behold all the suspicion fell upon the Queen and my self, they fixed us the same night in two different Prisons, and examined us separately the next day. Besides that it had bin difficult to me, to dissemble that which was, I held it unworthy in me to deny a Design, which I deemed lawful. I avowed all, only the quality of my Sex, which seemed nothing neither as to my Crime nor to my justification, on which they interrogated me not. I contrived only how to save the Queen, and with very much tranquility and serenity prepared my self to dye. But how much soever my indeavours were to justify her, to bring the burden upon my self, so much essayed she to perswade them that she was solely culpable, who forcibly had inspired me with the design. Briefly, in all she indeavour'd to save my Life to the los of her own. Our cares were reciprocally of no utility, they served only to render us both convict, and not to perplex us by a piece-meal proces, we were both condemn'd to death. I confess unto you, *Tarsis*, that the sithall virtue and resolution which I had vanisht away, when I knew that Sentence was pronounced against the Queen. I did not only reflect on that part which was like to fall upon my own head, I abandon'd my self totally out of the tendernes I had to her, resenting only her own Misfortunes.

I had these regrets, when I heard the doors of my Prison opened, I believed they came to lead me to Execution, and had some kind of joy, for my Life was a burden to me, under the Pressures and anguishes wherin I was surrounded. My sole desire was, that I might imbrace my Mother before my death, and desired it of him who entred before he told me upon what account he came. But, good Gods, what reply! Let's pass I beseech you, O *Tarsis*, a place so mournful to my remembrance, I had not yet the courage to speak of so tragical and so lamentable an encounter, he declared that he came from the Queens immediate Execution, and that she dyed as valiantly as an Hero; and as forme, the Prince had out of passionate love so far prevailed for a commutation of the Sentence, as that I should be transported into an Island in the Egean Sea; and believed he had done me a singular favour; I cryed out, O hopeless I, go, go tell him, do I continue to address to him who hath acted his part? I will court none of his favours, and if any, it's that I may follow my mother. I would have added, and pray'd the Person that I might have liberty to speak one only word to the King or Prince, having resolved to declare openly whatever I was, believing that I had

nothing to stand in fear for, than for my self alone. But interrupting me, would not hear nor understand me, declared he was commanded to constrain me to depart without delay, the Vessel ready, and that he came to cause me to imbark, immediately he led me; or, rather to say, compell'd me by force, even to the Port. They by mere compulsion, in spight of all imaginable resistance forced me to imbarke, and conducted me to the Isle of *Naxos*, one of the Territories that belong to the King of *Crete*, and shut me up within the Dungeon of an old Castle, who had no other prospect than the Sea and the Rocks. I will not molest you with the relation of this ghastly captivity, nor with the Indeavours, that I unprofitably used to procure my Liberty, or deprive me of Life. I will tell you only, that the Prince of *Crete* had very lately some important and private Affair to dispatch Personally at *Pidne*, and passed through the *Egean* Sea, where the sight of the Isle, wherein I was, brought me into his Mind: and whether his wrath was appeased, or whether he had some Design which I knew not, it fell out that he landed here, and sent a Vessel to take me in at *Naxos*, with Orders that I should be brought to a City, situated in the entrance into that Valley of the *Macedonian* side, eighteen or twenty furlongs from hence, and I seemed to understand it to be called *Gonnes*. We arrived here yesterday, and in the Evening I took an occasion, which by chance hap'ned to me, to steal away unknown to the Guards, who supposed that a young Maiden would not attempt flight, in an unknown Country so far distant from her own.

I made up by chance to the house of an old Marriner, with whom you have found me here, who agreed to bring me to the first Port, where I might conveniently imbark for *Cypre*. I provided me Apparel to depart with the most security.

Then when I was surprized by these three Men, whom you have seen, which are of the Guards, which conducted me to *Gonnes*, and who without tract me, and discovered the Place I retired to. But in fine you have delivered me, most generous *Tarsis*, and out of my resentment of so signal a piece of service, I have taken pleasure to tell you (at least) the name of him, whom you have so obliged, the justice of the Cause you have supported, and the unfortunate necessity, which serves to excuse me, neither can I at present, testify my acknowledgements otherwise than in words; that which I have to desire of you at present, that you would vouchsafe to instruct me a little, is, with the *Carde* of the Countrey, as well as in the State, and interests of the neighbouring Cities, that I may accordingly take measures for my Retreat; for all that I can draw from this Marriner, doth no otherwise enlighten me, than to perplex and confound me, there being an impossibility to comprehend any thing from his dictates.

Whilst the Prince thus spake, *Tarsis* was strangely impatient, for he had as we have seen a perplexity of Soul, which rendred him almost uncapable of being sensible of that and of another's; wherefore he imbarke not, throughly to understand the historical relation of the Prince of *Cypre*, but in hopes as all those ordinarily have, which are in trouble to learn on all hands, news of those whom they are in quest of. So that since the consequence of the discourse of *Amalecinte*, that the hazards of this Prince had no connexion with those of his, he had a thousand

regrets, when he had lost the opportunity of hearing them, and left no means unattempted, convenient to reingage himself in his conversation. Howbeit the quality of the Person with whom he had bin, permitting him not absolutely to conform to his passion, and the rights of hospitality suffered him not to refuse so great a Prince the Instruction he required, in relation to his Countrey. He strove to give him all requisit illumination, that it was with all brevity possible, and in these terms. *My Lord, said he (after some testimony of acknowledgments and respects) you know undoubtedly that the Valley of Tempe is of Thessaly, as well as the major part of the Cities which are on the Thermaique Gulph, on the south side. Since Philip King of Macedon and father to Alexander the Great, this Province hath always bin subject to the Kings of Macedonia, but I vow unto you, that I know not almost at present who are our Masters. For since the death of Alexander the Great, Macedonia hath changed so often and so suddainly so many Kings, that scarcely have they sometimes given opportunity to their Subjects to learn their Names. Moreover there are about two or three years, that Brennus to come and fall upon Macedonia, with that great Army of Gaules, which over-whelm'd, as you know, all Grecia; Demetrius then King of Macedonia to whom our Original, communicated with that of our new Enemies rendered us suspicious, sent us here for our Governor, a Lord of Albania named Alcime to impede the Intelligences, that they feared betwixt us and them, and to impose upon us a new Oath of Allegiance. He appointed him also his principal Troops, to place them in Garrisons within our Cities: But by this means he became so Potent, that this Governor being a little afterwards in League with Lysimachus King of Thrace, and a little after with Ptolomee Ceraune, eldest Son to the King of Egypt, to drive away his Master from Macedonia, he advanced himself as a king of Sovereign. But Ceraune having in conclusion bin defeated, and Antigonus son of Demetrius, being by that remounted upon the Throne of his Father; Alcime who knew that this young Prince prepared himself to come and punish his Treason; immediately used indeavours to conclude a Peace, at least to put himself under the protection of some King who might support him; and possibly it might be that, to transact something on this Subject, that the Prince of Crete should come to Pidne, where Alcime made his residence. But however it be, my Lord, if it be permitted me to offer the House of a Shepherd, to so great a Prince, I dare tell you that my Father, and one of my Brothers, have each of them one in this Valley, where you may continue as long time as you please unknown, and where you may at your leisure liberally take such measures as you shall judge expedient, for the success of your Designs.* Malecinte thanked him very courteously, and having testifid him, what he judged convenient for their security, they imbarqued the self same night, and together took the way from the Marriners house, arming themselves for all hazards, each one with a Sword.

They already found all this Family alarmed with the Accident whereof we have spoken, and it was immediately, that they were transported with such joy, when they saw the young Prince to return, that he absolutely lost all suspicion, which he had had that the people had betray'd him. However he was amazed, when he would have pressed the Marriner to depart, observing the old Dotard to recoil always with

new excuses; so that the young Prince being by little and little warmed, in conclusion grew impatient, and so taking his Sword in one hand, and with the other seizing the good Man, compell'd him by force to the bark, and made him enter it, with such precipitancy, that he had even forgotten to change Apparel, which before he resolv'd upon.

Tarfis having seen him depart, betook himself to run here and there upon the Rivers bank, his mind still preoccupied, with the transportation of *Zelie*, and so allarm'd, that he could not express himself. It was then a Season when the Nights are shortest, so that the day appeared immediately after, and with the Day light appeared, also three Shepherds, whom he had known to be, *Telamon*, *Ergaste* and *Celeamente*. *Telamon* was that Brother, whose House he had offered to the Prince of *Chypre*. He was the most sagacious and judicious Shepherd of all the Country, and was bound to *Tarfis* in such a perfect bond of friendship, that it exceeded even their affinity. He had espoused *Philiste* eldest Sister of *Zelie*, and was marvellously prevalent by means of this alliance to favour the love of his Brother. Inquietude had caused him to go forth very early in the quest of *Tarfis*, *Telamon* very well knew, that at least by some extraordinary accident, he would not have fail'd his word.

Ergaste and *Telamon*, were both neighbours to *Telamon*, who came from the next Village or Hamlet, driving together their Flocks to feed by the Rivers side, and that *Telamon* had a little before joyn'd them, to inquire of them news of his Brother. *Telamon* and *Ergaste* entertain'd themselves yet together, when *Tarfis* discerned them, *Celeamente*, plaid upon a Flute a few Paces behind them, after they had seen *Tarfis*, *Telamon* ran to him very joyfully, and although he had imbraced him, he ceased not afterwards to reproach him, for the perplexity wherein he had put him. *Ergaste* and *Celeamente* approached him immediately afterwards, and *Celeamente* who had checkt him, betook himself even to jest with him, as if he had believed, that *Tarfis* had bin retain'd by night, by deputation of some Shepherd. But they were all much amazed, when he made them all sad, by recital of his adventure. They could not doubt of the truth of some part of that which he declared them, because he had led them into the Wood, where were yet found the bodies of two of the Guards whom he had slain, but they could not yield, to that which he had related them of *Zelie*. For said *Telamon*, they must either have conveyed her away, or must have caused her to be conveyed away by force. That she was carried by force there was no manner of appearance; because that besides the Words that we have recited you, she would not have failed to answer you, nor yet to have demanded your aid and cry'd out, then when you were mentioned to her. To believe also that she caused her self to be carried away, that supposition is absolutely repugnant to the virtue and incomparable Wisdom of *Zelie*.

Dear *Tarfis*, reply'd *Ergaste*, shall I tell you my thoughts. That part of your adventure, hath the very face of a Vision, your imagination is forestall'd by your Love, so that all that you see personates *Zelie*, all that you hear, seemeth to be her voice, and this is not the first illusion, by which an ardent Person, hath bin deceived after this rate. Ha! through favour, do not jest *Ergaste*, reply'd *Tarfis*, for I am throughly disquieted by a thousand thoughts. I also jest not, reply'd *Ergaste*, do you

you not call to mind that which you have formerly learnt in the Schools of Divine Plato, that our Memories do bring to our thoughts, the Ideas of all the things we have seen, and causeth to great abundance of heap of them that we have very often seen, and which to him are so delectable, that in the abundance of that wherof he is full? for so I express it. She represents her self sometimes contrary to our imaginations, its that which abuseth, and makes us believe, we have seen the things that we have not therefore done? Ergo added, This lady thing *Celestina*, that which I have often learnt in the Gardens of the great Epicure; that the Air is full of certain Images, which every moment comes forth of the body, and representing themselves to our view, form those Visions, which the Vulgar call Ghosts and Scarcrows. He still perswaded in jesting, if it comes out of all Bodies, it must also come out of that of *Zelie*, and as *Tarsis* hath told us, that at the moment that he believed he had seen him, he was turn'd to the Rivers side, towards the hamlet of *Caloure* where she dwelt, 'tis no wonder that he saw some kind of Image come forth which resembled her. You may jest with me as much as you please said *Tarsis*, but would to God, that what I have told you, were not a very great truth. But my Brother, added he, sadly beholding *Telamon*; is it possible that *Lencippe* and *Melicerte* have not advertised you of this fatal accident? I came out to early reply'd *Telamon*, that I was not able to tell you the news.

With the like Discourse they approached again to the River, whence casting their Eyes over to the other side, they perceived a great number of Persons, a little below *Caloure*, and they observed even in the crowd, *Lencippe* and *Melicerte*, Father and Mother of *Zelie*. When *Tarsis* had even till then doubted of his Misfortune, that which he saw would have done no other, than to have too much confirm'd him, for it was easy to judg by their Action, that they were in some trouble, and it could not be doubted, but that it was for their Daughter. Ha my Brother cryed out immediately this desolate Shepherd, in turning himself towards *Telamon*, all is lost, and without further discourse, betook himself into the first Boat he met withal, and went directly where he saw *Lencippe* and *Melicerte*; they were surprized at his approach, for as much as there was already some time past, that he had not further visited them for reasons, that hereafter shall be explicated, and their astonishment principally was augmented, when he inquir'd, whether his Misfortune were true, and whether they sought not for *Zelie*.

And indeed, as it was that, that they were come, they knew the love the Shepherd bare towards her, the length of the research which he had made, the Obstacles that *Lencippe* there had brought, what resolutions are capable of a passion so extraordinary as those of *Tarsis*, and besides all, that a Man whom they had sent to *Telamon*, had reported to them, that he went in quest of *Zelie*, who had pass'd the night without the Hamlet, it was impossible, but that they should fall into great suspision of this Shepherd. However the freedom and ingenuity with which he related to them, that which hap'ned the preceding Evening, the tears which fell in abundance from his Eyes, and above all the knowledge they had of his vertue, effaced all these Impressions.

Melicerte declared to him then, how *Zelie* had bin conveyed away without their perception, till the morning, and she related him all the circum-

circumstances which she knew, the tears in his Eyes, with the perplexity that might be imagined, on this occasion in the Mind of the tenderest Mother throughout the World. While she spake, the Shepherd steadfastly fixed his Eyes downwards, and gathering together all the circumstances that he had learnt on this occasion, he verily had good ground to believe that *Zelie*, had caused her self to be convey'd away. And because so great a love as his, is susceptible of all fear imaginable, a little jealousy made him apprehend, she had not done it, but that through the disposition of some new affection, and in effect he could conceive of no other cause.

O just Heaven, cry'd he, in that thought, could it be possible that Zelie had forgotten so much virtue? and that the most retentive and discreetest of all the Shepherds, was become the most . . . ? The respect stopt him there, and instead of finishing; *No Melicerte, added he, been holding her with tears still in his Eyes; I rather imagine some other thing, than to permit the least thought, to wound the virtue of the incomparable Zelie.*

In thus discoursing they descended along the River, and *Melicerte* recounted to *Tarsis*, that after some Weeks, that he had withdrawn from *Zelie*, that Shepherdess had lived in a retiring and extraordinary solitude, not suffering the company of any whosoever, except one Nephew of *Melicerte*, who lately was returned from a long Voyage, and who was named *Alpide*. At this word, *Tarsis* rememb'ring himself to have heard this name *Alpide*, by the old Marriner, whom he had taken the preceding Evening for him, recounted that passage to *Melicerte* with some shew of suspicion, which he began to conceive of him, and because he was there amongst those that sought after *Zelie*. *Melicerte* immediately asked him, to see whether he believed that he was the same, whom he had seen the preceding night in the Boat; *Tarsis* who knew him not, because that *Alpide* was not returned to *Cajigre*, but since the Shepherd went not there, lookt for him a long time, but besides that it had bin difficult for him to know the visage of a Man, whom he had not seen but during an obscure night, being swimming in a River, and during the trouble and anguish of Mind, as we have described. *Alpide* himself also testified so much of anxiety and grief at the loss of *Zelie*, and he manifested so much concerned in her research, that his Action together with the near Affinity which he had with the Shepherdess, caused them to abandon also the suspicion that they could have had of him.

Some time afterwards, *Tarsis* and *Melicerte* still descending, they arrived almost at the mouth of the River, and when they were over against a Boar which was there fastned to a Willow, *Melicerte* casting her Eyes there by chance, perceived in the bottom a great Roll of Papers, which he seem'd often to have seen with *Zelie*. *Tarsis* to whom she shewed it, ran readily to gather it up, and knew that it was a parcel of Letters and Verses, that he had formerly compo'd upon the subject of their Love, whereof this Shepherdess had taken pleasure to collect together, and often carried with her. The Shepherd having often brought them to *Melicerte*, both one and another were so astonished, that they knew not almost what to say.

After

After they had descended a little lower they found themselves near a little House, which reached or stood over the water, where *Melicerte* enquir'd for news, whilst *Tarsis* stood to question the herdmen, which there kept some Cattle. She found the door open, and seeing no Person in the first Chamber, she called aloud to cause some one to come. At the same time came forth an old Woman out of another Chamber, who made signs with Eyes and Hands, not to make so much noise, and who approaching to her very softly said, that there was on the other side one sick who slept, and besought her not to awake her. *Melicerte* on these Words conceived some hope, she being much moved demanded who this sick one was, and declared her the subject of her anxiety, as of her demand. Then the old one taking her by the hand, led her out of the door, to speak with more freedom, and afterwards declared to her, that the preceeding day about Noon, a Boat who carried four or five Persons, having bin wrackt at the Rivers mouth, her husband who was a fisherman had saved a young Maid of admirable beauty, who was named *Hipolite*, that her Parents, as she had told them, had sent into the Isle of Daphnides to be there a Nun. She added, that according to their small apprehension, this Maiden had no great inclination to proceed there, and that it was true, that the indisposition caused by her accident, had not permitted her to effect it; that she was at present loll'd asleep, not having doubtless taken rest all the night.

These circumstances being lively and properly declared by this Woman, caused *Melicerte* to judge that this unknown was no other than *Zelie*, however as all was to her suspect, she had the curiosity to see her. The old one therefore led her, as soft as possible, into the Chamber, where she repos'd, and *Melicerte* had no sooner set in her feet, but was well assured she was her Daughter, for she discerned near the Bed, Attire which had no similitude to those of *Zelie*. She observed even what Papers were scatter'd upon the Table, there to be dried, and in approaching, knew that they were recommendations for this Maiden whose name she saw was that of *Hipolite*. She therefore retir'd without any further enquiry and returned, mixing her moans and regrets to those of the disconsolate *Tarsis*.

In the interim, this tragical accident having bin divulged of all sides, a company of Shepherds came to offer themselves to *Leucippe*, because he was one of the most considerable of the Country, and a multitude of Shepherds also came to make their Complements to the wife *Melicerte*, and to the virtuous *Philiste* wife of *Telamon*, who promptly came to render himself to his Mother, since she had advertised the accident of his Sister. *Tarsis* whose anxiety rendred the company so much the more insupportable, that every one on this accident cast his Eyes up, in regard there was not any Person to whom his love was unknown, insensibly stole himself from the pres, went and thrust himself into a small Grove which was hard by, there to bemoan himself with more liberty. He there sate upon the Gras, his back leaning against a Tree his Hat fallen over his Eyes, with his Arms across and in this state, having burst forth a thousand Sobs, he betook him again to peep into his Spirites with a thousand reflections, wherein he neither became more knowing nor yet consolable. But con-

trarily the torment and toyl, which he gave to his Spirits, through so many melancholy thoughts, a hundred times reverberated, served for no other use, than to overwhelm him with dispair. Now he doubted that *Zelie* had not bin conveyed away by force, then that she had not caused her self to be carried off, and sometimes he fell into conceit that she might be drowned, and in that thought he was ready to precipitate himself in the same Waves where he believed her buried. After many confused reasonings and revolvings on all these Imaginations, he meditated or contemplated this roll of Papers which he had set upon his knees, and opened them to see whether he should not there meet some writing or other of *Zelies*, which might enlighten him in the Design he had resolved upon. He therefore unknit the string which bound them together, and unfolding them before him, the first Paper which fell into his hands contained these lines,

Of a Charm so sensible and so delicious,
And of so many Pleasures th^e Soul finds it self ravished,
From the first moment that they saw you, adorable Zelie.
That she tastes here below all the Pleasures of Heaven;
But amongst all the transports of an infinite joy,
A poison so subtil and pernicious,
Even from the bottom of the heart,
Trickled down from the Eyes,
That must soon or late cost loss of Life:
So that by two effects in equal Prodigies,
You make so many benefits,
And cause so many Evils;
That remaining confused in the doubt wherein we are,
We cannot judg, if the Gods in displeasure
For our Chastisement gave you amongst Men,
Or if they had pity upon Us.

Ha Tarsis! thereupon cryed this poor Shepherd, that this doubt is now explained, and tis this day easy to judge, that the Gods cause thee not to see *Zelie*, but to make thee suffer the most exquist Torments that the most culpable are chastized with. After these Words, he remain'd a small space of time without speech, his Eyes fixed before him, however unfastned on any Object; and in such a manner, that it might be well seen, that all his apprehensions were contracted in him, and that he was solely taken up with his anguish. He returned in conclusion with a profound sigh, and took the second Paper which he found under his hands, which he did but run over slightly where there were these Words,

Since thou wilt know, why thou sees me pale and wan, Melancholy
and languishing,
Learn, Telamon that I Love,
And so much the more, because that I am absent,
But alas it is but too little to tell what, or who I Love,
The Object that I love hath so many attractions,
That

*That there was never one of the same,
Nor will they ever see any.*

*Her Stature, her Visage, and her Eyes full of flame,
Displayerth us a thousand treasures.*

*And I know not whether her Soul,
Can be more fair than her Body.*

*A thousand and a thousand Shepherds
adore this fair one.*

*But they are all fair that adore her,
Thousands do sigh after her,
Not one can cause her to sigh.*

Nere her alone I have found some favour,

She hath some kindness for me:

Or rather 'tis too much audacity,

She hath taken some pity.

They would say, what suffers she her self in her own heart,

The Evil or Sorrow with which mine is overtaken,

And if the Shepherds love me not,

I believe that she at least condoles me.

Demand not therefore why thou seest me languishing,

Melancholy and grown wan;

Since thou Shepherd knowest that I love thee,

And that that which I Love is absent.

Poor Tarsis, continued he, (for he remembered since he cast his Eyes on those Lines, of the occasion whereof they were made,) what Complaints oughest thou not now to make, if thou so bemoanest thy Self, in a time wherein thou wert happy? Thou wert absent, but it was to see Zelie again very speedily, and thou perhaps shalt never see her again. In thus speaking, he took a third Paper, wherein was traced what followeth.

Tarsis and Zelie.

My amiable Shepherd, it may be, I have in effect some wrong to afflict my self so much, and that I should comfort my self in all my Evils, only to think that you lov'd me. Therefore then conceive, that this second Voyage of Athens, wherewith they menace me, is at least a Monlhs absence.

Certainly when I thereof think, I doubt almost, whether I am not to much solaced, because there are already two days that they discourst me concerning that Voyage, and yet am still living.

If I must yet abandon Zelie in that deplorable condition wherein you see me, I must relinquish Life, for of that Malady they never escape twice.

TARSIS.

*Ha Fortune! cry'd Tarsis, in putting up this Paper in some heat,
wilt thou present me with no other than these things, or who speaks of the
beauty of Zelie, to repeat the displeasure I have at her loss or by the me-
mory of a light absence, makes me contemplate the difference that there is
betwixt my present Evil, with that which is past, and how more unfor-
tunate I am this day, than I have bin in all the disgraces I have had in my
life? At these Words, he finished impatiently running over all the rest,
and having found nothing there of what he was in quest, he rebound
up the Papers, so having gather'd them, he drew his Hat again over
his Eyes, leaning his head upon his two hands, both Elbows on his
two knees; and in this posture, he revolved in his Mind a thousand
mournful Designs, and without doubt would have executed some one
of them in the Field, if one light beam of hope, which yet remain'd
with him, which at this present juncture saved him from desperation.*

The End of the First Book.

Tarsis

of which to follow him is impossible out of so much as to no man
can tell him. And to find extrems or what a greate
number of men there be to seeke him, we maye saye verie
easily. And to finde him, when he is so farre awaye, is
as hard as to finde a needle in a hoopefull bush. And so
it is to finde him, when he is so farre awaye, as to
saye verie easily. And to finde him, when he is so farre awaye,
is as hard as to finde a needle in a hoopefull bush. And so
it is to finde him, when he is so farre awaye, as to
saye verie easily.

Tarsis and Zelie.

The Second Book.

TH E Valley of *Tempé* which should be the Scene of our History, and the famous Theater of so many rare and renowned Adventures, hath in length about forty furlongs, that's to say, a little more than two Leagues. It commenceth at the City of *Gonnes*, towards the West, and following the course of the River *Penée*, which traverseth through the midst, she finisheth with it towards the East in the same place, where meeting the famous *Helicon*, they degorge themselves together within the *Thermaique* Gulf. The Mount *Limpio* boundeth its breddth in the North, in the South it's with the Mount *Offa*: the first is covered with a Forrest of Birch and Laurel Trees, the second with one of Pine Trees, and you would say that Nature had inclosed this admirable Valley, between these two Mountains, as between strong and invincible Rails, for facilitating to its Inhabitants, the conservation of the moist rare, and the most accomplit of its primest and chiefest Works. In effect they may say, that there is nothing beautifully formed else where, which is not found within this small space. There may be seen Plains, Valleys, Meadows, quantities of Groves, an infinite number of small Rivolets and Fountains, the Waters whereof serve as a Sovereign Remedy against divers Maladies, and all that is so marvellously diversified and adorned, with such a number of fair Hamlets and small Villages, that it's impossible to imagine any thing more delectable. The most considerable of its Hamlets are *Hipique*, being the first, they meet on the left hand coming from *Gonnes*, descending a long the River to the Sea-ward; *Cenome* which appears on the same side, about twenty five or thirty furlongs lower; and *Calionure* which is on the other side of the River, more yet towards the Sea, and almost upon the brink of the Gulf. At *Calionure* was the habitation of *Lencippe* and of *Melicerte*, Father and Mother of *Zelie*, at *Cenome*, that of *Telamon* and *Philiste*, and that of *Alcidias* Father of *Telamon*, and of *Tarsis* was of *Hipique*. As for *Tarsis*, he ordinarily dwelt with his Father, but he omitted not therefore to lye often at *Telamons*.

As for this last Night, he had not (as we have seen) layen at *Telamons*, nor yet at *Alcidias*; he's so, that in the Condition wherein we have depainted him, reflecting upon the Words of *Zelie*, which he had heard the preceeding Evening (That I bewail thee most dear *Tarsis*, and that thou shalt be toucht, when they shall bring thee this news,) it came in his Mind, that this Shepherdess might have sent to *Cenome*, the habitation

bitation of *Telamon*, or to the *Hippique* at the dwelling of *Alcidias* to bring a Ticket, to advertize him of his Design, and that not being there, they might leave it with some of the Domestiques, to deliver at his return. In this Imagination, he rudely rose from the place where he sate, repass'd the River, and again took the way of *Cenome*, and having found nothing there of what he sought, he afterwards took that of *Hippique*, after he had discharg'd himself of the roll of Papers whereof we have spoken, and after giving directions to leave it with *Telamon* or *Philiste* to keep it for him.

He was already on the dependances of the house of *Alcidias* within a Valley, where the way on one side's Boards upon a Meddow, and the other upon a Pond, when he saw a Horse tyed to some Branch under a Tree, at the entrance into the Meddow, and an unknown one sit near the brink of a Fountain which ran amongst those Willows, and which form'd the Pond for the discharge of the Waters. This unknown was covered with Armor, enamelled with black, raised up on all borders with a twist of Gold, the head-piece black and welt as the rest of his Armor, shadowed with some quantity of Feathers of the same colour, and his Shield was upon the Grass neat his Dart, had for a Coat or Enteblème, a Lance fastned to the trunk of a Tree, almost ready consumed with fire, the Flame appeared as though 'twere agitated by Winds, and beaten with a furious Rain which seemed to do it in spight, but unprofitably, although they used all indeavours to quench it, there were these Words above, *It's too much lighted.*

Some Paces behind this unknown was his Squire, his feet also upon the ground, but standing upright his back leaning on a Willow, the bridle of his Horse pass'd within one of his Arms, which he held across, and his Eyes fixed upon his Master whom he lookt upon, uttering from time to time long sighs, whilst that he, the Viser of whose Gasket was advanced, who held in his hand a small Book, which he read with much attention.

Although the posture wherein he was, permitted not *Tarsis* well to consider him, howbeit he saw enough, that his Visage was fair, the Countenance rayfed, the Port and Stature high, the Air melancholy, yet noble, and so observing him, found that in all things he should be an extraordinary Person. However this Shepherd who was press'd to terminiate his Voyage, through impatience that he left no place to his curiositie, still hastning to pass farther, and was already one hundred Paces from thence, when he heard a great noise behind him, and having turned about his head, he discovered four Men on horse back who with Lance in hand, made up again upon this unknown. The cowardise of these Assassins who attackt him, being in number so disproportionable, mov'd *Tarsis* to indignation, and as he had the most generous, and the fairest Soul in the World, he drew the Sword wherewith, as we have lately said, he was armed, and rashly returned to his Succor, who apparently was weakest. But this couragious Man, had therefore no need, for before that *Tarsis* was with him, being already mounted on horseback, he had with his Dart pierc'd the foremost of these Cavaliers, and felled him dead to the ground, he had cut the hand off of the following Comrade by a back blow with his Sword, and by this fortune beginn'd he had in conclusion slay'd the two others, that being consistid

themselves conterted Cowards, they threw their Darts to him a far off, and betook themselves to flight.

The unknown would not continue there, but pursu'd them, Sword in hand, with all the speed he could, his Squire doing the same; so that the Shepherd who was on foot, not being able to follow, he soon lost sight of them.

In the interim he approacht to the wounded Person, and having taken off his Helmet to know whether he were yet living, he saw him open his eyes weakly, and heard him speak these Words with many repetitions. *O unfortunate Pallante, Is that the fruit of so many Crimes, if you are just Gods, punish also the Traitor Menelas. Ab Pyrbus! Antigone! you are avenged.* Death cut off his Voice in this discourse, and the Shepherd saw palenes to scatter all at once upon his face at that last word.

Tarsis had not always lived such a Shepherd, but that he knew, that the King who then reigned in *Epirus* was called *Pyrbus*, and that that Prince was one of the Prime, and one of the most valiant Monarchs of the World, so that this Incounter gave him great subjects of astonishment, but his Surprize was otherwife, then when he perceived lying at his feet, the same Book which before was read by the first unknown; and when these Words appeared to him, at the top of the first Page, where it was by chance opened. They skipt into his sight, (for so I may say) because they were in a very great Character.

History of Kion and Leonides, written by Stratton of Lamsaque, to the Prince Philadelphie.

IT is not possible to express, what was the amazement of the Shepherd, when he saw these two Names of *Kion* and *Leonides* at the Frontispiece of this Work, he immediately took it up, to see whether he were not deceived, and having there yet read over again the same Words, and besides having slightly ran over some Pages, he found himself so surprized, that he began to doubt, whether this and the preceding Passages were not a dream.

In summ, it's not possible to delineate or pourtray any thing more surprizing than was that, which he had found written in that Book, as we shall see in its proper place. However he could not forbear to read it from one end to the other, and being only content by the beginning and the end, what the rest contain'd, he cry'd: *Ah! the news I seek after, is not for Kion and Leonides, I would know none but that of Zelie. Ah poor Leonides, thy disgraces are pleasant in comparison of those of the unfortunate Tarsis! O Tarsis, why hast thou survived Leonides.*

At these Words, crossing his Arms athwart before him, he remained some space immoveable all in a sweat, that the Book fell out of his hands without his heed. In conclusion, being a little afterwards come

out of his sweat, he departed thence, and went his way towards Hippique.

In the interim, Telamon was on the other side in great trouble about Tarfis, and sought him every where, being accompanied by Ergaste, Celamante and another stranger that joyned them also, and behold in what manner.

Amongst the crowd of all those, which the accident of Zelie, had drawn together by the River side. A Man of thirty eight or forty years of age, addressing himself to Telamon, said. *May I know the reason, why so many People are assembled here together?* Telamon having beheld him, believed he had seen his face else where; and in effect by serious consideration, he knew him to be an Athenian, with whom he had formerly born Arms in the Service of the Thebeans. *What Agamée, said he unto him (for he remembred that so he was named) Hab who hath brought you here amongst us? Alas! Telamon, (reply'd the other, who likewise knew him,) you ask me a thing which requires a long explication. All that I can tell you in one word, that is, that I fly my disgrace, and come to seek your repose.* You see, reply'd Telamon, that you take an ill time: for besides, that's, there is a long time past, that Tempe is no more (so to speak) it self; we are so alarm'd, by the taking away of one of the most considerable Shepherdess of the Country, that we were never so much disordered and afflicted. And as for me, I am concern'd more than any other; because that this Shepherdess is my Sister-in-law, and one of my Brothers is so exceedingly amorous of her, that he is altogether disconsolate. I bewail his displeasure, more than I do his Fortune, answered Agamée; for I would that he apprehended only that of mine to console him, if he yet is capable of reason. He would see, that he could not be grateful enough to Fortune, if it could thence withdraw his distre to be married. But I should be obliged to you, reply'd Telamon, if you could assist me, in giving him some comfort: for he so loved this Shepherdess, and I saw him so anxious, that I believe nor, if the Gods have not pity upon him, but that he will dye.

In speaking so, he sought Tarfis amongst the Croud, and not finding him, he called Ergaste, to know, if he saw him not on his side. Celamante who understood Telamon, spake to him and said: I also sought him my self, and began to be in pain, because a Shepherd lately inform'd me, that he had seen him to draw towards the little Grove, that you see on the left hand, and that his countenance was so sad, that we should do very well not to leave him alone.

This discourse alarm'd Telamon, he besought Celamante to aid him in seeking him out, and demanded pardon of Agamée, if he should quit him. Agamée offered himself to follow him and Telamon, having received his offer civilly, they went together towards the little Grove, where was entred Tarfis.

In walking Telamon said to his two friends, which was Agamée, with a summary Elogy of his Merits. Agamée on the other hand, demanded of Telamon which where Ergaste and Celamante: and certainly these two Shepherds were not unworthy of her curiosity.

They were sufficiently well shaped in body, and yet more excellent in Mind. Both the one and the other were Good, Free, Generous, and if there were wherewith to object, in relation to this humor, it is that

Ergaste was too prompt; *Celemanter*, a little too voluptuous; and besides many natural accomplishments, they had acquired a large addition of others in the Schools of the most famous Philosophers of Athens, where they had a long time Studied, and there they were bound in such a degree of friendship, that those who knew them ordinarily called them the two Cousins, more in respect of the Union of their Minds, than for their consanguinity which was no other than very far off. In the mean time, its not possibly to imagine the great contrariety of their tempers and inclinations. *Ergaste* was of a nature very fiery, and that appear'd in the singular vivacity of his Eyes all sparkling with flame, and the most glittering that had been ever seen. His Choller would be moved for the least thing, and oftentimes without any heed he would be chafed in his own proper discourse, that when he believed he had spoken very moderately, others would have supposed, that he had been in ~~very~~ great wrath.

But contrarily *Celemanter* had a spirit sweet and temperate, and it must have been a greater matter to provoke him to anger. *Ergaste* was melancholy, he took no pleasure very few things, but his Books or in the Society of his most intimate friends, and hated above all things new Acquaintance. *Celemanter* in the reverse, diverted himself equally every where, and took pleasure at all times, to know all men. The first was exact and circumspect with his friends, and as he never came short towards them, in the least Obligation of Friendship, so he could in no wise brook their reciprocal disrespect towards him: the other did not so narrowly regard it, and as he was of humour in all points indulgent towards others, he expected the like treatment. In summ they were observed also to be almost always in dispute one against another, but never in one that was repugnant to friendship.

That which *Ergaste* had moreover in particular, is that there was never a man, that was deceived less than himself in his Judgments, and in nothing less, be they Persons, be they Books, be it in other things within his verge. He had found both good and evil, with such exactitude, that the most tedious Contemplations of others, were incapable to add ahy thing therunto. *Celemanter* yet gave out that prale of *Ergaste*, that he had never known man which would so well love him, to whom he pretended love, and moreover said, that if he knew himself to be a good friend, he had had an Obligation to *Ergaste*. But that this had been taught him, as a Master doth to little Children, that is to say, in reproving him, and in grumbling without intermission and almost with the Rod in hand.

Telamon said not so much to *Agamée*, he contented himself in letting them understand they were his Relations and near Friends, knowing that he would soon be sensible of all the rest.

They were half way from the small Grove, where they went to seek *Tarsis*, when some persons inform'd them, that they had seen him re-pass the River and take the way to *Cenoma*. They presently went there, but found him not. They stay'd no longer there than the time of taking a small repast or light meal, because 'twas late, and thence went towards *Hipique*, following the Road as *Tarsis* had signified to them. *Telamon* and *Agamée*, walked before, and entered together; *Ergaste* went sweating behind them; and *Celemanter* walked by his side. But

because his friend said nothing to him, and his naturally pleasant temper, could not suffer a moments Melancholy. After he had unprofitably spoken of many things, endeavouring to fix some conversation with him, he began to sing a Song which he had formerly composed, and which began after this sort.

Reign solely in my heart with freedom, tranquility and joy,

Wealth is not wealth without you,

You are of those whom the Heavens have sent,

The most solid and the most pleasantly sweet

And the only one worthy of Us.

Since he betook himself to sing, Ergaste returned to him with a serious Countenance, and lifting up his Shoulders, twice or thrice shook his head, to signify to him that he sung much out of Season, and in an occasion so unpleasing where he saw his best friends afflicted, Moans had been much more graceful than Songs. Clemente immediately held his peace, and without contest with his friend excused himself, that he not having entertain'd him in discourse, his singing had escaped him unheedily. But a little after Ergaste being set to raving, Clemente persisted also insensibly to sing without Dreaming the advertization of Ergaste.

How Love flatters those who are Amorous, with vain hopes of Delights; its most considerable Contentments are to the wise but places of Execution and Death. Did ever Lover live without uttering a Multitude of Sighs, without bewailing Inhumanity? its pleasure is even a pain, and if it were without pain, it would be without pleasure. Reign solely in my heart, with freedom, tranquillity and joy: Wealth is not wealth without you. You are of those that the Heavens have sent us, the most solid and the most amiable sweet, and the only one worthy of us.

The sweetest passion is always a very great evil, if it be not an affliction, tis at least an inquietude; the more vexation croseth an Amorous desire, the more pleasure also abounds, but the greatest pleasure of the World, if it gives me Anxiety, its no more a pleasure to me.

Reign solely in my Heart, with Freedom, Peace and Joy, Wealth is not wealth without you. You are of those whom the Heavens have sent us, the most solid and the deliciously sweet, and the only one worthy of us.

Clemente would have persisted; but Ergaste who had already look't twice or thrice upon him, to cause him to hold his Peace, without the heed of Clemente, observing that he continued without intermission, in conclusion he began to speak to him, saying, *Without doubt, Clemente, it must be avowed that thou hast but little judgment. For how indifferent soever thou art for thy friends, at leastwise thou shouldest use thy endeavours to conceal thy defaults, and to contain thy self when thou seest them in affliction; and twere better for thee not to offer thy self to Telamon, than to come with him only to sing, and let him see by thy Actions how little regard thou hast to his displeasure.* Clemente who (as we have said) without any reflection betook himself to sing, and by a kind of Habit of diverting himself in one sort or other, had no sooner perceived his fault, but joyning his hands he turned to Ergaste and said, *Ob! my poor Ergaste, I demand thy Pardon, and of Telamon also. I protest unto thee I remember not hitherto any more of thy reproofs, and I thought no*

more

more of thy singing. Ergaste did not thus believe him, and as the kindness he had for him joyned with a little inclination he had to reprove all that he disliked of, perswaded him easily to make him out some Lessons on his defaults, and on this Subject it was sufficiently long. Celemante took it in good part, for though the Reprehension was perhaps more earnest than he had deserved, he knew too well, that what Ergaste had done was through excess of friendship, but he would not therefore acknowledge that he was so much overeon, as he would have possessed him he had been; and he fixed himself thereon so much the more willingly, that he might thereby find means to ingage him in some discourse. My Instructor, replied he then laughing, you blame me after all for a thing for which I think you ought to commend me; if I sing and if you see me joyful in occasions that are questionable in employing my self for my friends, believe not that this is a fault to interest my self in that which concerns them; but contrarily, this which I do him of good Will, that I concern my self merrily, when I serve them without regret. Behold, a very fair conceit, said Ergaste: My Friend, when men take a share at the displeasure of their Friends, they have a like displeasure, and are sorrowful with them. I agree therewith (said Celemante) but when this displeasure or sorrow seems of no use to our friends, they ought to do all that's possible to chase it away. See'st thou, dear Ergaste, friendship goes not to counterfeit the Postures and Faces of our friends as do the Apes, to laugh when they laugh, and cry when they cry; it is solidly and effectually to succour them when there is an occasion, and to do it handsomly and with a good grace. The greatest number of such as thou seest sad, when they should comfort and serve an afflicted friend, it is not because they see their friend to be so: but where they counterfeit themselves, or that they are effectually Melancholly, it's that they should do something which pains them and rejoice the Personage that displeases them; or in fine, because they may be sad for Company, and by reason of one only man, Vexation is unpleasant and irksome to all the Company. And know interrupted Ergaste, that this of a man which sings is yet more to those who are really afflicted. I believe nothing, answered Celemante, for when I have affliction I am assured that my friends do me the greatest pleasure in the World, to come and make themselves merry with me. When I am gay and pleasant I have almost no need of them, because I sufficiently divert my self all alone, but when I am sad it's then that I have occasion of my friends to divert me. I see well (said Ergaste, persisting) that thou never hadst any trouble that was really and truely so. Thou oughtest to know that to make a man laugh who is desirous to weep, is as vexatious to him as to make a man weep, who would fain laugh. I believe nothing yet, added Celemante, and I declare unto thee that if thou ever seest me weep, I shall be much obliged to thee for the pains that thou shalt take to make me laugh. It's not but that after all, if I knew that my friends were offended to see me jocund, and that they therefore doubted of my friendship, I would not have done my utmost to abstain from being so. But as I am perswaded they ought to be very well pleased, and that my friendship to them is sufficiently known that exterior demonstrations are needless, I shall do more than endeavour to serve them, and comfort my self all at once.

Ergaste and *Celemane* were so bent to this discourse, that they heeded not how much their Comrades were advanced before them; even so much, that there was a long time, that they had lost sight of them, then when they discerned them.

And truly *Telamon* and *Ergaste* were already in the little Valley, where *Tarsis* had met those unknown, whereof we had spoken, that *Ergaste* and *Celemane* were yet very far. *Telamon* and his friend found the Body of this unfortunate one, who was there slain, and after they had considered of him, without knowledge of him, they perceived also that little Book that *Tarsis* had there likewise met withal. *Telamon* was him who first had observed it and taken it up, and it cannot be imagined how it surprized him, when he knew its Subject.

Agamée observing the astonishment of *Telamon*, approach't to see the cause also why it was; and taking the Book out of the hands of the Shepherd, (which he left him to carry away without speaking anything, so much was he amazed) he betook himself to read it there, whilst that *Telamon* returned to consider once again the dead Corps, and attempt to know it. But his endeavours there were all to no purpose. He would willingly have had *Ergaste* and *Celemane* with them, to see whether they could assist him to replace its Ideas, and seeing these two Shepherds linger'd so long in coming, *Telamon* returned to press them. In the Interim *Agamée* remaining at his Book, read where what follows, without knowing that which had been necessary for him to learn, to render the Lecture more acceptable.

History of Kion and Leonides, written by Stratton of Lampsaque, to the Prince Philadelphus.

VOUR Curiosity my Lord is worthy of you, and it becomes you well to know, the most rare Effects of a Virtue, to whom you owe your name. As for me I shall take great pleasure in tracing you out a Memorial of the friendship of two Brothers. The single Picture whereof, I learn is so Famous, that it hath ravish'd you with Admiration; and to enrich Egypt after you, by a second Example, that all the Ages to come, will envy that of ours.

Hieraclea a City situated upon the Pont Euxin in the Kingdom of Pont, had after the death of the Great Eumène been peaceably govern'd, by its Senate under the Jurisdiction of old Antigonus: then when the Slaves rebelled against their Masters, and having chosen for their Chief, a Person of mean Parentage, named Clearchus, troubled the Tranquility of that City, and made it the Bloody Theatre of the most horrible Inhumanities that men had seen for many Ages. This Clearchus was a man bold, violent and cruel in whom all Crimes held place as virtues, when they served the ends of his Ambition. He soon composed a small Army of his Slaves, and being by this means rendered Master of

the City, he caused the Senate there to assemble, to deliberate upon some Proposal, that he would there treat of in order to a Peace. Having by this Artifice assembled all the Senators into the Town-house, he caused them all to be Arrested, made some part of them to be Masa-creed upon the place, seized upon others whom he imprisoned, lading them with Chains, and afterwards caused them to be inhumanly put to death.

This was no other then a preludium to the Cruelties of this detestable Tyrant. He caused to be taken and executed by the like barbarism, all those of the City that were rich and wealthy, and by this general Mas-sacre, having made Widows of all the Women of quality in Hera-clea, he recompensed his complices, and by a sacrilegious Attempt, and beyond example, he put the Slaves into the possession of the Wealth, in-to the Offices, and into the beds of their Masters, the major part of the virtuous Women, not being able to brook so great Indignities, slew themselves upon the Corps of their Husbands, and there were a consider-able number of young Virgins, imitating their courage, sacrificed themselves also, upon those of their Parents.

Amongst those, there was one named Olympie, who was passionately beloved by a young Stranger, of whose affection she had received great testimonials, and of whom she was greatly inamored, but above all things she was exceeding tender of her Father and Mother, which would not permit her to survive them, nor yet to let them be unre-venged. She would have a thousand times given her Life to render them, this sad and deplorable duty, and you may well judg, that there was not any thing in the World, which she would not willingly have sacrificed in this design, by the strange and unparallel'd Resolution, which her anxious and perplexed state had made her to undertake. She was tempted a thousand times to go her self personally to ponyard the Tyrant; but after she had seen the impossibility of this Interprize by a young Maiden, after consideration had of an Attempt of this nature, without any effect, would serve but as an advertisement to Clearque, and thereby oblige him to hold himself well guarded, and precaution him against all hazards and events.

She sent for her Lover, and having shew'd him the Body of her Mo-ther, stretcht out all bloody upon the floor of her Chamber. Kion said she, melting into tears, *you see the consequences of the Cruelties of Cle-arque, and to what Extremities he reduc'd my Mother, after he had bin the barbarous Executioner of my Father.* That's to say Kion, that I must dye, for you would not see me recompensed as a Slave; but also I must tell you, that it behoves you to revenge me, and thereby give me some illustrious Tokens of that Love you have so often times sworn unto me, and if my Supplication is not yet so effectually forcible, thereon to re-solve you, behold Kion, behold, how I command you. At these Words ha-ving drawn a Ponyard, which she had hid under her Attire, and there-with twice pierced her heart, which he could not in any wise hinder, and immediately fell down dead upon the Body of her Mother, adding only these few Words: *It's Clearque who hath slain me, O Kion, revenge me of Clearque.*

These Words pronounced from the Mouth of a dying Mistress, wrought a strange effect on this poor Lover, and the consequence made

appear that he had too much love to survive her, if he had not courage enough to revenge her.³

This Stranger aged only twenty five or twenty six years, had a younger Brother than himself named *Leonides*, with whom he was bound in such a strict degree of friendship, the like whereof was rarely exemplify'd amongst men; I have never bin able to learn their Country, nor yet their Birth; only I learnt since, that they had both studied, in the Schools of *Plato*, and that there was two years, that curiosity of Travels, had caus'd them to roam the World, and that they were return'd from *Gaul*, whence they declared their Original was. Their design had bin immediately to pass farther, and after they had seen (as they had done, the major part of *Europe*,) to run over all *Asia*: but the love of *Kion* and the delectable fellowship of *Leonides*, for his dear Brother had stay'd them both at *Heraclea*.

Kion being then come, as well as he could from the view and sight of that dismal and bloody Spectacle, ran towards his Brother, his heart pierc'd with Love and Grief; declared to him, with a thousand regrets and sighs, the deplorable piece-meales and passages of this tragical Accident, and in the transport of his Desperation embraced him, and demanded his Succour to revenge the death of *Olympie*.

Neither the friendship nor the great courage of *Leonides* could not permit him to refuse any of the Supplications or Desires of *Kion*: And behold a resolution truly worthy of the Love of the one, and friendship of the other, and the courage of both.

The Tyrant never walked but in the middle of two hundred of his Guards. He had the insolence to call himself the Son of *Jupiter*, and as a badge or mark of his Extraction, he caused to be carried before him an Eagle of Gold, and his Busquins or Boots, all embroidered with precious Stones and Jewels. So that this Slave being apparelled with the Pomp, State and Authority of a King, made all *Heraclea* tremble, by the sole port and equipage of his Person, and of his Train and Attendants.

All that which there remain'd amongst the Citizens, were Groans under the weight of his Tiranny. There pass'd not a day, that he perpetred and imbrued himself in some sanguinary Murder, there was neither Wealth nor Liberty, but only for Slaves, and in the mean time, these poor Citizens had their Souls so amated and dismayed, and their Hearts so violently quelled and born down, that they served themselves only with wishing the death of the Tyrant, without the courage to undertake it, and saw themselves so Massacred one after another, not one daring to revenge it. But this part seemed not possible to come forth from any other, than from the hand of some God, and there appeared not a possibility in Men to give a Deaths wound to another, who never would leav'e himself to be approached, but across through two hundred Halberdiers.

However *Kion* and *Leonides* undertook it, and the honor of the deliverance of *Heraclea* from the most abominable of all Tyrants, joyn'd to the Transports and to the excellent Movements, Agility and Disposition of love and friendship wherewith they were animated, they resolved without difficulty or hesitation, to expose their own lives, to render themselves Masters of his.

They

They therefore armed themselves immediately each one with a Ponyard, and went to the Pallace, demanding speech with *Clearque*, under pretence of having some difference betwixt them, of some great Importance, which they would refer to the King, and being by this artifice introduced, and way made to the Tyrant, they took their time so opportunely, that in the very instant that *Clearque* turned to him who first spake, the other drew his Ponyard, and with the very first stab, wherewith he was pierced, this infamous Captain of Slaves, fell stark dead at his feet.

Immediately the Guards ran upon them; but their number dismayed them not, and resolving to dye, yet to sell very dearly their lives, they set upon the Soldiers athwart their Pikes and Swords, and ceased not killing, until they were in conclusion, borne down with blows, they deferred putting them to present death, reserving them for a barbarous and cruel Execution; and in that resolution, they shut them up in the very Chamber where were the Corps of the Tyrant, and they placed Guards upon them. In the mean time the rumor and fame of this Action, was spread, immediately throughout all the City of *Heraclea*. It awakned the courage of the Inhabitants, who running to their Arms, and impatient to have at least the Bodies of their Deliverer in the hands of those, by whom twas said, they were slain, came in Troops crowding to the Pallace. And beleaguering it, they at last forced the rest of these unfortunate Slaves, who kept to redeem their Lives in the surrendry of *Kion* and *Leonides* into their hands.

It's in no wise possible to expres the joy they conceived, when they found them living; nor yet to describe what Marks and Tokens, all the Popullacy sparkled and glittered forth in testimony of their grateful resentments. Some immediately seized the Corps of the Tyrant, dragging it through the Streets, and i' th' end tearing it in a thousand pieces. Others sounded and echo'd out Elegies and magnificent Triumphs, setting forth Trophies in memory of their generous and unparrallell'd Deliverer, you had said they had bin taken for Gods. They fell before them in Troops upon their knees, lifting them upon their Shouldiers, and so pompously carried them to the publick *Guild-Hall* or town-house, and through an extreme zeal, which they suppos'd to be more fatal to the lives of these two illustrious Brothers, than the very hands of their Enemies, they for some time minded not but utterly forgot the dressing and healing of their own Wounds, by a kind of an indiscreet ardour they had, to render them the Honor worthy their acknowledgments. In an instant the face of the whole City was changed, the joy and allacrity pierced the hearts, and was visibly demonstrated in the Visage of the Citizens, when it had for a long time bin banished and exiled; there was then seen no more heaviness, but in those of the Slaves and *Kion*.

This generous and faithful Lover, could not survive his Mistris, and after he had executed his Commission, it seemed he would go and render her an account of it: neither reason nor prayers, could act any thing towards the mitigation of his Dolour; there remained nothing but Friendship and Amity could oppose the mournful effects of his Love.

His brother and himself would willingly have bin set in one Chamber;

ber; so that Leonides seeing the resistance that Kion made to all remedies: Brother, said he, I believe I have sufficiently testify'd to you, that I fear'd not to dye with you, but I must also let you know, that I cannot yet live without you. Wherefore if you have resolv'd to dye, tell me frankly and freely, that I may not give my self the trouble unprofitably to labor the conservation of a Life, which to me is of no value without yours. Upon these Words, he commanded the Chyrurgeons to cease, and discharged them from further attendance, in expectation of his reply. Kion tenderly and gingerly look't upon him, and would have obliged him to let them persist, indeavouring to perswade him, that he had neither cause nor reasonable subject to hate his life: but Leonides having protested to him, that he would not permit any further care to be taken of himself, then should be seen that his Brother should take care of his own, Kion was in fine constrained to live, only to preserve the Life of his dead Leonides. It's true their care and recovery was very tedious and leisurely, because their Wounds were great and grievous, and for a considerable time almost desperate, so that it occasioned the world to believe that they were dead: but you will soon see, they were reserved for more strange Adventures.

After the example of Heraclea, the major part of the Cities of Pont were also held by small Tyrants, who from being simple and petty Governors under old Antigonus, had erected themselves to be so many Sovereigns, shaking off the yoke of Tyranny, and declared for Liberty: but in regard these petty Kings chafed from usurped Thrones, were in League together to re-enter there, with Satyre brother of Clearchus, the Cities likewise united amongst themselves, and having levied Troops for their universal and common Defence, they elected for their Captain one valiantly unknown named Ariamene, upon whom they conferr'd all the Authority of their Arms, under the Title of Defender of the Liberties of the People.

My Lord, I will not tell you any thing of this Ariamene, a whole volum would be necessary separately to recount to you the History of his high Feats.

For over and above that, the Renown of them is manifestly famous throughout the earth, you will without any doubt have known, that he had defeated Satyre and his Comrades in five different Battels, that in the latter, and that he himself with his own proper hands had slain three of these petty Tyrants, and in sum had acquired so considerable a Reputation of Valor, Liberality and Justice among the People of Pont and Cappadocia, that after having fought during the term of four years, for their sole Liberty, they had voluntarily renounced him, to submit it to Ariamene, and that they had crowned him their King, after they had had him four years for their Captain. But let's return to the History of our two brave Brothers.

The People of Heraclea being united, and in league with other Cities of Pont, levied Troops which they sent to jyn with those of Ariamene, and for a badge of Cognisance towards Kion and Leonides, they remitted them to their sole Conduct.

These valiant Brothers, so acquitted themselves of this trust and charge, that it exceeded the possibility of all Expectations: they declared to me, that the grand Ariamene had divers times confess'd himself, that he ow'd

bw'd a considerable part of his Victories to their Valor. *Satyre* and his Allies having bin defeated the two first Battels, craved assistance of the King of *Ithrace*, and ingaged him in their Succour, through hopes, that they would even make him King of *Asia*.

This was, my Lord, at the self same time, when the King your Father did me the honor to send me his Ambassador in Ordinary to *Lysimachus*: and I learnt by the way, that the King of *Ithrace* had already pass'd into *Asia* with an Army composed of threescore thousand Men, against the valiant *Ariamene*. I was then obliged to find him in *Asia*, and I arrived at his Camp, only three days before this great Battel, which was the commencement of his Lofies, the Succes whereof, I writ the King your Father.

It's certain, that when I arrived among the *Ithraciens*, the Reputation of *Ariamene*, how considerable soever it was, did in no wise obliterate that of *Kion* and *Leonides*. They were not only signalized by a hundred valorous Actions; their amity and friendship did no less contribute to render them illustrious.

They made it shine and glitter, even against Envy and Emulation, by a thousand remarkable passages, stay in their Habiliaments and Array.

In effect they were seen always attyred after the same Mode and Method, and armed in such sort, as was sufficiently significant.

Their Heads were covered with Caskets or Helmets, adorn'd with the figure of two Men aiding each other to sustain and uphold one heart, in the midst whereof were plumes of Feathers of the colour of fire, sorting or issuing it in guise of Flames, to express the ardour of their friendly Amity. This Motto was engraven under their Hearts. *One alone animates both.* For on the Scymeter were seen the trunk of a Man with two heads, compassed and bound with a Crown of Laurel, with these Words on the bust, *Amity makes but one.* On their Bucklers was depainted each of them peeping into a Looking-Glas, which instead of his Visage, represented to him that of his Friend.

Although these Portraits were small, yet that did not leave them, otherwife then to be marvelously resembling each other; and the famous *Protogene* their friend, had there so counterfeited the natural, that having even demonstrated their Amity upon their Faces, he seemed to have found the secret to paint their hearts. That was the Body of the Devise or Embleme, which they were not so solicitous to invent according to the Rules, but according to their Inclinations. For Soul there were these Words, *It's my Self.*

But if they signaliz'd their Amity by these petty small exterior Marks, they rendred them much more illustrious, by the noble Actions which they did in this Battel.

They there fought always one near the other, or rather to say, they fought one for another. For 'twas said, that *Leonides* had his eyes perpetually fixt on *Kion*, which made him as a second buckler of his Body, and of his Sword, and that when he saw any turn against this dear Brother, no Obstacle was sufficiently able to hinder him to cause the hands to fall which sustained him.

Kion likewise warded off no other blows which were upon young *Leonides*. And of these two brave Lovers and Adventurers, there was not

not so much as one that dealt or warded the least blow for the defence of his own life. So that to see an Enemy fall under the Sword of the one, it was not enough to judg, that he had attempted the life of the other, and at this Encounter they gave such Testimonials and Tokens of their friendship, ghastly here to behold, by the number of dead Corps wherewith they covered the Field of the Battle: But behold, my Lord, something more worthy your attention.

Lysimachus having lost the day, and totally defeated in Battle, retired himself into Chalcedone, where *Ariamene* pursued him with such diligence, that he there inclos'd him, and shut him up before he had dreamed of repassing into *Ibrate*. Also *Lysimachus* believed not that they would presume to infest him, which was not separated, but by a small Ferry or Passage of the Sea, from the Capital City and Metropolis of his Kingdom. For as you know, Chalcedone is situated and seated upon the Promontory, at the Entrance and Passage from *Pont-Euxin*, and all over against or directly opposite to *Bizance*. On one side the Sea walke: h its Walls, and the profound and deep Trench and Dike which encompasseth the other part, serveth as a Bed to a rapid River, which dividing themselves into two Arms, encloseth all the rest of its Circuit. This abundance of water is the cause that all the Neighbouring and Circumjacent Fields, are no other than Marishes, so that when they would make Trenches, they make unwarily small Rivers. Those difficulties notwithstanding did not deter, nor yet divert *Ariamene* from the Siege. He took Ships in the Neighbouring Ports, and filled them with able men, and upon the Sea stopt up all the Passages to *Lysimachus*, and as for the succour which he might possibly receive from *Ibrate*, he caused his Army at the self same time by Land, giving such necessary orders and directions for the Siege, and having rendred himself Master of all the Frontiers and Out-works, in a few days he found means to approach the Walls with Ramms, by the favour of some Bridges of Boats, wherewith he covered a part of the Moats. I can speak experimentally of this Siege, in regard I was in the number of the besieged.

The endeavours and devices of the Engines were not without Effect, and their Battery overthrew one Pannel or piece of the Wall.

The two Brothers put themselves in the Front of their Armed Followers, entred the first breach which was guarded well and defended by an infinite number of their Enemies, and having forced their way a cross Stones, against Arrows, Pikes and resolute men, they had in fine the pleasure of fighting within the City.

There were already of the one Party and the other many fallen, and the Swords of our young Adventurers had fell'd down so many men, that the heaps of the dead Corps one upon another repaired almost the breach which had been made, and by an effect of Valour, which was contrary to them, they themselves shut up the Passage, in such sort that they themselves endeavoured to open it; when one of the Besieged accosted *Kion*, laid on him so heavy a blow, that he was constrained to rest his Kne on the Earth. *Leonides* who had taken no other care, than according to his Custom, to ward off the blows which were aimed at his friend, thought to dye because he could not have warded him from the last. He fell furiously on him who had dealt it, and seeing

ing him retired behind others, pursued him in spight of all such as opposed his passage. You may very well believe that *Kion*, who until then had not also fought but for *Leonides*, would not have withdrawn, or abandon'd him, in danger where this here had not engag'd himself, but to revenge him. He followed him through a thousand Swords, and because he whom *Leonides* pursued, still kept himself aloof, they engaged so far within the City, that they were found alone to defend themselves. In summ, the great number that oppressed and over-bore them, and all their worthy Actions, served to no other use then to render their Surprize more considerable to *Lysimachus*. The Besiegers were repulsed, being deprived of succour so advantageous, and the *Thracians* saw themselves at liberty to repair the Ruins of their Walls.

In the mean time these two Valiant Brothers, who were but slightly wounded, for as much as the seizing them behind, they had in spight of them managed their lives and way; they were led and placed in two separate Towers, where the King of *Thrace* had caused them carefully to be shut up.

You will observe, My Lord, that amongst those who had been slain by *Leonides*, was the eldest of the Children of the King of *Thrace*, and that which had principally animated *Leonides* against him, that he had seen his hand lifted up against *Kion*.

That Prince was named *Diomedes*; and of all his Brethren there was not one for whom *Lysimachus* had so much tenderness as for him. He loved him with so forcible a passion, that he would have him perpetually as a Companion in all his Wars, dividing even betwixt them the whole Sovereign Authority; his own life was not so dear to him as was that of his Prince, and they astonish themselves how nature was so puissant on him who passed as you know for unnatural. Also when he knew of his death, he was more afflicted than if he had learnt the subversion of all his Kingdom. His perplexity appeared visibly in his Visage and in his Actions, as well as in his discourse: and I can truly tell you, that his desperation manifested it self even through such and so many infirmities, as were unworthy a man. He deliberated not long upon the Revenge he would take: and seeing the Murderer *Diomede* in his hands, he resolved he should die. It was in vain for all those that were near him or had any influence upon him or that were tender of his reputation, to represent to him the Laws of Honour and of Arms; those of his passion were more forcible, and even *Theodore* the Philosopher (the liberty or reputation of whose Sentence caused him to be Surnamed *Athée*, and whom the King your Father had sent Ambassador Extraordinary to him,) having presumed to contradict him thereon, the King was so moved that he menaced him with death. It was then when this Philosopher gave him such convincing Answers, as you have known, and all Greece hath so open Published, Thou shalt do to him no more than a *Cantharide* (or venomous green Fly), can do to thee. *Lysimachus* more irritated than before, reply'd that he would have him hang'd. Reserve that Execution for thy Curtisans which fear it, reply'd he, as for me it's indifferent to die upon the Land or in the Air. These words put *Lysimachus* in such a furious fume against him, that if the terror

of the King your Father had not restrained him, he would without doubt have executed and effected his Menaces.

It was in vain therefore that they endeavour'd to oppose his Cruelty; he had caused magnificent preparations to be made for the Obsèques of *Diomede*, and would have his Hearse bedewed with the Blood of his Murtherer. But the resemblance that there was upon the Harness of these brave Brothers, that haying hindered the Souldiers to discern with which hand he had been wounded, *Lysimachus* knew not which of the two he should take. They had sufficiently assured him that the blow was from one of them: but they could not discern from which. Thus having fruitlessly Essayed to draw some clear Testimony from those who were there present at his death, and seeing none possibly able to instruct him but *Kion* and his Brother, he endeavour'd to learn it from themselves.

He gave Commission to one of his Captains named *Evandre* (and who was of his guards) to inform himself, and this Captain having been instructed in what Method he should proceed, he went to visit *Leonides* who had been shut up in a Prison separate, for they would by no means permit them the favour of being together.

Evandre feigned that he came for no other intent but to give a Visit: and after some Civilities had past, he told him, that he was not the person alone, that so much resented and shared in his mis-fortune, that all those who had been Witnesses of his Courage and Valour, could not but be concerned, and interest themselves on his behalf, and that even the King himself could not but be an admirer of him, although he had been fatal to him in depriving him of his Son.

Leonides who would willingly give the honour of the Combat to his Brother, replied that the similitude of his Armour, had without doubt caused him to take him for *Kion*, and that the gallant Exploits he attributed unto him, could not be separate from that hand.

Evandre imputing this Discourse to his Modesty, pressed him further on the same Subject: but *Leonides* comported himself so handsomely, that the other was altogether perswaded that *Diomedes* had been slain by *Kion*, and upon that consideration went to see him for further assurance.

He entertained him after the same Method he had done *Leonides*: but *Kion* would by no means assume a Victory to himself, which he had not won, he who finding all his honour in that of his Brother, would not be less generous to accept of his own, in the like Encounter *Evandre* not being able to discover any thing, went to find out the King, where learning the ill success of his Commission, resolved to employ himself in the cleer discovery thereof.

The self same Evening he sent for them, and as he had extreamly dissembled, he treated them with many demonstrations of friendship, and testimonies of goodness, demanding their Pardon for the bad Entertainment they had received. He protested to them, that it was not by his order that they had been so straitly shut up, and that for the time to come he would demonstrate, that he did not consider them as Prisoners, and would let them know he had not sent for them, but to assure them, so much.

With this discourse he made them insensibly pass with others, who seemed no less obliging, and told them he believed himself not a little recompensed for the defeat he had in Battel, by the prize of such two Couragious Men, and insensibly insinuating himself into the Subject of his Sons death, he address himself particularly to *Kion*, declaring to him that if any thing were capable of comforting him, it was only that he had yielded to none but the most Valiant Man in all the World.

Kion not foreseeing his Artifice ingeniously answered him, that the Action which he attributed unto him came from the hand of *Leonides*. *Leonides* who would yield the honour to his Brother acted as above-said, and both the one and the other reciprocally yielding the honour of the Exploit as above related, *Lysimachus* lost all manner of hopes of being truely informed.

What said he then, was there so little honour in Vanquishing of *Diomedes*, that no person will avow his defeat? *Leonides* willing to purge his Brother from that reproach, and at once to set an end to their Contest; we have both my Lord, reply'd he, overcome him, and we have therein found so much honour and acquired so much glory, that we both Challenge it.

The impatient *Lysimachus* was not appeased by or with this obliging Reply, but contrarily was in such a manner heated, that quitting his Custom, he could not any more dissemble his Fury and Rage, well, said he, so much the better, I shall then have Victims upon whom to wreak my Vengeance, and you shall both die, since you are both guilty, and immediately Commanded the Souldiers who had led them there, to return them to Prison.

Leonides presently changed Note and Language upon these words, and seeing of what Importance the Life of his Brother was, without further dissimulation, Ah! *Lysimachus*, cry'd he, we have both overcome, but it was my self that dealt the Mortal Blow to thy Son. Thou King of Thrace, reply'd *Kion*, my Brother's innocent, it's my self alone that have deprived thee of *Diomedes*. I leave you, my Lord, to judge whether or no *Lysimachus* was surprized, to hear them both at once change discourse, and that each of them did impute that to himself, the self same Crime from each which had so carefully and with so much sollicitude freed himself.

That made him believe that he should be sufficiently inform'd according to his own desire, and upon that account, he made sign to the Souldiers to let them further speak.

Leonides having that liberty said to his Brother; What then, after having so long time disputed the Victory over *Diomedes*, must I yet dispute it against *Kion*? But tell me your self, reply'd this, what have I done to you, my dear *Leonide*, who obligeth you to be willing to take from me the honour of slaying *Diomedes*? You have Vanquished so many, generous Brother, reply'd *Leonides*, do not envy me the honour of vanquishing one alone.

Their Contest had lasted longer, unless *Lysimachus* perplexed with this discourse, discovered no other thing than their Amity, and therefore interrupting them, thus speake unto them.

Hab, hab ! Which of both will appear the most Criminal ? Ah my Son, I will avenge thee of both. The most innocent is sufficiently culpable, since he boasteth of thy death.

Upon these Words, he caused them to be return'd again without further hearing them.

They put them again in the same Prison, that they might, as there was manifest appearance, then being together, might if 'twere possible decide the Contest ; for what ever *Lysimachus* had said, without doubt it had bin facile, not to confound the author of the los with him, that had bin innocent.

I knew from the Captain who had them in Ward, that they recommenc'd again, their friendly combat in the Prison, and not being able to vanquish each other, in this gneuous dispute, they bethought them of attempting another remedy. They resolved every one in particular to write a Letter to *Lysimachus*, and as the King shew'd it to me, thinking to justify himself to the King your father, by this Conduct and management, behold a Copy I have drawn of each of them.

Kion to King LYSIMACHUS, Health.

My Lord,

I Repeat and reiterate you again, that I myself alone am guilty of the Death of Diomede.

If my tongue hath rendred me suspicous to you, you ought to believe my Hand, for it's that which perpetrated the Crime. My Brother is innocent, all his Crime is no other, but that he was willing to share in mine, and when he accuseth himself of Guilt, it's not as the Murderer of Diomed, but as the Brother of

KION.

LEONIDES to LYSIMACHUS.

Since Valor passeth with thee for a Crime, I vow unto thee, that my Brother is more criminal than my self. It is not therefore to say that he hath slain Diomede, for 'tis no great Exploit to have done no other than to have kill'd thy Son, for if he had done it, 'tis true he deserved to have bin punished, and 'twould not have bin a small Crime, to have profaned and polluted his valiant hands, in the bloud of the treacherous and cowardly *Lysimachus*: but thou shouldest take it of me alone, for 'tis I only that have polluted my self. Revenge therefore thy Son, who had not courage to defend himself. This Action would be reproachful to others, as well as to the King of Thrace, and it would be a shame to take so unworthy an advantage of our Misfortune, but they will pardon thee, who wouldst nor couldst not have power to reveng, if thou givest us liberty to defend our selves, use therefore without fear thy utmost power upon the murderer of thy Son. But confound not the Innocent with the Guilty, if thou wilt not have all Men and the Gods also even for thy Enemies.

mies. I recollecte to the begining, that I alone have kill'd Diomede; and the Victory had not bin so difficult, but for the carrying it away, some Succors must have come to him. **LEONIDES.**

You see, my Lord, that the stile of these Letters are very different. *Kion* thought to obtain what he demanded of *Lysimachus* by gentleness and mildness, *Leonides* dream'd of nothing more than to exasperate him; to draw all his fury upon himself; but neither the one nor the other had the desired success.

I was present when *Lysimachus* received these two Letters. He read that of *Kion*, which had bin first brought him, not having produced any testimony of its effect upon his mind: but he often changed his countenance, in seeing that of *Leonides*, and after he finished its perusal, he was so transported with rage, that he could not forbear expressing himself in a furious tone and voice, he braved me, the small piece of insolence, that he is and would have conceived himself generous, in outraging a Son, who no more was in a condition to defend himself: but if *Diomede* be dead, let him know, that *Lysimachus* is yet alive. He shall dye, even that arrogant *Leonides*, and I design him to such exquisite torments, that I will make him repent of this Victory, whereof he so proudly vaunts himself. I will render him the desirable Destiny of *Diomede*. He shall dye alone, least he should be consolated by the meeting of such an unfortunate one as himself, and since he will make himself alone culpable and guilty, he alone shall suffer the pains of both.

But added he a little afterwards, that which he demands is, to dye alone; and if I give his Brother his life, I should make my self a recompence for his Crime. No, it's so, that both must dye, only one alone is not able, nor yet capable to bear all my vengeance, one Life alone would not be sufficiently durable to commemorate and resent all the Evils and so many Mischiefs. They shall both dye, and that insolent *Leonides* shall not have the Honour to have saved the life of his Brother.

He held a thousand such Discourses as these were, and spent above an hour, uttering forth nothing else, but menaces alone. In vain had the great *Ariamene* sent to him divers times to treat of their Ransome, we saw the fatal day that these two illustrious Victims should be sacrificed to *Diomede*.

The Scaffold design'd for their Execution was erected upon the Walls of the City, in a certain place where they were so high, that they appeared without the *Scalado*, and so thick, that the endeavors of the Rams had bin there of no utility, besides the swiftness and rapidity of the River, being much more deep and profound there, than any where else, rendred the approach almost impossible.

He purposely chose out that certain place, that all the Camp of *Ariamene* might testify his Vengeance, and to distort and extend it, stretcht out in some strange mode and manner even upon all his Enemies, for the sanguinary and bloody displeasure, that so dismal and deplorable a Spectacle, might be able to carry them. As if he had even apprehend-

ed that their eyes could not have given nor yielded them a sufficiently great certainty of this los, he caused it to be confirmed to them, by some Souldiers to whom he expressly and premeditated purposely granted free liberty; and having caused a double Guard to be set through all the Quarters of the City, in conclusion, he commanded to draw forth these innocent Victims out of Prison, and to lead them where they should be sacrificed.

They would have bound their Hands, but *Leonides* not being able to brook such an Indignity; What saith he, *Lysimachus* fears us yet disarm'd, Go, go, saith he to him, who designed it, directing himself to him who approached for that purpose, cause us not to call to mind the treachery and unworthiness of thy Master, and let us believe, that we go of our selves to dye.

At these Words they went forth, *Kion* and he, and walked together to the Scaffold, without any further instance made to bind them, for as much as the King had not expressly commanded it, and being alone and without Weapons, they could make no resistance.

They knew by the preparations made for their Death, and by the report of those who led them there, that whatever Theater *Lysimachus* had made, he contented himself that they should lose their heads only; and they knew also at the same time, that *Ariamene* advertized of their Misfortune, came to attack the City in three different places, but using all endeavours imaginable, to render himself Master thereof, he had bin repuls'd with great los, all that was too true. This generous King, after having taken a little breath, advanced himself again even towards *Chalcedoine*, and recommenced the Assault with new ardour, when the two Brothers appeared on the Wall.

That sight did in such a fort animate their Troops, that there was not almost one Souldier, who would not have some share in the honor of their preservation: but their generous emulation was of no utility, and all that it produced, was only to give some joy to *Kion* and *Leonides*, in letting them see the pains they had taken for their deliverance. However they prepared their death with so much speed, that they fore-saw that what Success soever the Arms of *Ariamene* had, the City could not be so soon taken, that they were not in a condition to receive Succor.

They stayed to cast their view upon the Camp, not desiring to be employed, but only to have themselves seen the small time that remained to them to do it. And *Leonides* being willing to prevail, and essaying yet once more to make *Kion* resolve to save his Life. If you were willing, said he to him, you would have done, even you only alone, more than the Army of the great *Ariamene*, for you should have bin saved your self; but there is yet time enough; disavow a Crime that you have not committed (since it must be called so) and fight not against your self, as long as all our Troops fight for you. Ay my Brother (reply'd *Kion*) and I can do much more yet, if you please, since that I can preserve you your self, even you. Preserve me (reply'd *Leonides*) Ah! that's that which we cannot do both of us, and if I should be so sufficiently treacherous, as not to dye with you, I should infallibly dye with shame and with regret, to have seen you dye without me.

He would have continued, when the Executioner interrupting them, advised

advised them to put themselves in a condition to dye, and first address himself to *Leonides*, he signified to him, that he had order to begin with him, *Leonides* appeared very willing, because he imagined that it would alwayes give more time to succour his Brother. He then reply'd, that he was ready to dye, and demanded no more, than leisure to give him his last imbraces. There was not any Person that opposed, he imbraced him yet another time, *Adieu, my too generous Brother Adieu.* He would have added something, But *Kion* interrupting him, reply'd, *Say not unto me Adieu, I will not quit nor abandon you, my dear Brother, and am far from our separation, death unites us for ever.* *Leonides* reply'd not to this discourse, but by a small indeavour that he made to imbrace him, yet more straitly and closely: afterwards unclapping himself from between his arms. *Ob Lysimachus!* cryed he, *preserve Kion, or else thou goest to destroy in one day, a miracle of friendship and amity, that Nature could not repair in one Age.* At these words he withdrew from him, to place himself at the other end of the Scaffold, where was raised a little Post or Beam, on which he should have lost his head.

Kion followed him moturnfully, his Eyes fixed, and was seized with so violent a pain, that there was little appearance, but that he would have prevented the office of the Executioner. The least noise he heard caused him to return his head, to see whether it were not some succor come to his Brother; but that served but to let him see, that he should expect none at all. For if he had cast his Eyes upon the Camp of *Ariamene*, he saw, he tied but unprofitable endeavors, if he should fix upon the People, which assisted at that sanguinary Spectacle, he might see enough that bewailed him, but not one that would succour him, and if he lookt upon *Leonidas*, he saw himself assisting at his own death.

In effect, he had almost stretched out his Neck to the Executioner, then when he testify'd, that he would willingly spake one word to his Brother. He easily obtain'd permission by reason they fore-saw not but that might be of the smallest consequence: however they observed that after he had spoken to him some words very softly, they ran both together, holding one another by the hand towards the edge of the Scaffold, which butted towards the City Moat or Ditch, and there precipitated themselves both together.

This Action strangely surprized all those, who beheld it, for the Excessive height of the Walls, and the impetuosity rapidity of the River, even very frightful to behold, would not have permitted them to have fore-seen it. Also they immedately believed, that they have done no other, than changed the kind and manner of their Execution, and that by reason they would not fall by the Hand of the Hangman, they had not yet bin able to escape death. But the River was not so cruel to them, as was *Lysimachus*, and after that by reason of the weight of their fall, they had bin sunk down in the Water, it cast them up again upon the face of the River, not far from the place where they fell. *Leonides* was the first that appeared, and supporting himself by the motion of his hands and feet, he lookt on all sides; to see whether he could discover his brother. It was not long but that he observed him acting

and moving, as he had done himself; but accidentally finding himself nearest the Shoar, he would not in the beginning use any indeavor to advance forwards, until he had seen him before him.

Kian in like manner would have kept himself behind *Leonides*, not being able to resolve to lose the sight of him in the danger, and that he might be ready to succor him, in case of emergency or necessity. So that as if he would have bin ashame'd to be the first out of danger, they remain'd some time there in Emulation, and their friendship seemed to them more mourful in this broad River, then it had been within the City.

However they gain'd the Shoar in despight of a thousand Arrows, which they had shot against them from off the Walls, they saw themselves in a condition to revenge themselves.

The Land afforded them immediately a Party of Forces, which the Water had debarr'd them from, and scarce had they recovered strength to walk, but taking each one a Sword, they ran without any other Weapons, as wet as they were, to the place where the valiant *Ariamene* had given the Assault.

Their presence so astonisht those who saw them, that some believed they had been alreay dead, and took them for their Shadows, that came to avenge themselves. In sum, their presence infused so much courage into those who began to grow weary, that after some extraordinary endeavours, having made their Enemies and their Walls to yield and give way, the great *Ariamene* entred the City victoriously. The Massacre was great within *Chalcedoine*, and though *Ariamene* did all that might be possible to hinder its pillaging, they revenged it more than they otherwise would have done, for the indignity they had there received. The Souldiers in the r furious rage, made no distinction neither of Age nor Sex, and he who could not kill a Man, would force himself upon Woman or Child, whereby to dye his Sword. The slaughter was so prodigious, and the Streets were so strewed and covered over with so many dead Corps, that those last that entred, finding such great heaps to oppose and stop up their Passage, were more incommoded by the dead, than by the Living.

The day ended before the disorder, and when the Shadows of the Night could conceal any one from the fury of the Souldiers, they created a new day by the fire they put into the Houses, and seeking their Enemies, by the assistance of this disthal and fatal light, they made the City to contribute its aid in the Massacre of its Inhabitants. However *Ariamene* who would have preserved it, dispatched such good Orders and Directions, that the fire was extinguisht and wholly quenched. The Water there served not all alone, but the bloud which ran down the Streets was therein employed; the dead had at least this fruit of their decease to preserve their Countrey, and the City by this blow, drew an advantage from the Massacre of its Inhabitants. As for *Lystrachus*, as he was Master of the Sea, it was easy for him to save himself, and I imbarqued my self to retire to *Bisance* with him. This ill succes obliged and constrained him to treat of Peace with *Ariamene*; but, my Lord, I will not entertain you with this negotiation, for as your designt is no other than to learn that which concerns our two illustrious Brothers, I ought

ought to insist upon none, but the Subject that imports them.

Agamée was in that certain part of his Book, and he was thereunto fixed through such a marvellous attention, when a Shepherd came to interrupt him, and tell him from *Telamon*, that he pray'd him to excuse him, if he return'd not to find him, and that he did invite him to go still to *Hippique*, where he should meet him, if he had not rather expect him where he left him; and behold what obliged *Telamon*, to send him to make this Complement.

We have seen that *Telamon* had abandoned *Agamée*, to return to *Ergaste* and *Celemente*, and to see the cause that retain'd them so long a time: but he had scarcely walkt two hundred Paces, but he call'd for *Ergaste*, so that following the sound of his voice, he entred into the high way of a Wood, where he found them in an occupation which surpriz'd him no less than the meeting which he had had near the Pond. *Ergaste* and *Celemente* assisted a Man who had mounted another, who had bin sore wounded on horseback; and in the same place, he yet saw a third stretcht out upon the ground as dead. *Telamon* immediately judged that he whom he and *Agamée* had met a little beneath in the like condition, ought to be of the company of these here, and he was not deceiv'd. He whom they remounted on horse-back was the self same Cavalier, who had bin sometime before attacked by four others, so as we have seen, and who pursuing the fugitives even within the Wood, there had found four new Enemies in Ambush, who had put him in that condition: but they were all fled having seen the third to fall who was of their company, by blows which they also had received.

The Squire of the bravely unknown was without any Wounds, although he had done all that was possible for the defence of his Master: but it was not at him that they aimed; and 'twas he who having seen these Assassins turn in flight, and not able alone to replace his Master on horse-back, wounded as he was, had dissuaded *Ergaste* and *Celemente*, whom he had accidentally met in seeking some one to aid him.

As it was not then time to think of satisfying their Curiosity on this Subject, but rather to succour that unknown; they dream'd of nothing but of remounting him on Horseback, and seeing that there was no appearance that with facility he might go to *Gomme*, as he made account, by reason of weakness, and the loss of a considerable quantity of Blood by his wounds, *Telamon* offered him the House of *Alcidias* his Father, as being the nearest. The unknown was not in a State of refusing it, and he even besought him that he would take care of that Cavalier who had been laid along in the same place, that they might see if he were yet in a condition to be succoured.

Ergaste and *Celemente* did officiously undertake that care; and for *Telamon*, having mounted the Squire behind his Master to uphold him, he Conducted both the one and the other to the House of *Alcidias*, walking on foot before them; He returned not through the place where he had left *Agamée*, because that from the place where they were, there was another way shorter to go to the House of *Alcidias*, and in that condition wherein the unknown was, there was not any time to be lost.

The Shepherd repeated part of those things to *Ariamene*, with the Compliment that *Telamon* had sent him to make, and they may judge of the pleasure and satisfaction which that *Athenian* had taken at its reading, since that instead of being touched, with some curiosity for that new adventure, he chose rather to send to *Telamon*, by this Shepherd, that he would expect him in a certain Alley that he perceived one hundred paces from thence, where he went to withdraw himself from the High-way, and there continue more repos'd, in the reading his book, wherof he saw the sequel and consequence was such.

The peace of *Lysimachus* being concluded, and *Satyre* with his Allies seeing themselves destitute of his Succors, they were constrained to cast themselves under the protection of *Prytanis*, one of the Kings of the *Bosphorus Cimmeriorum*.

This Prince was then himself waging War against his own Brother, named *Eumele*, and the subject of their Discord was the partage or division of the Kingdom. The Embassy whereon the King, your Father, had honored me with, and this having given me some reputation amongst the People of the North, I had bin called to assist in composing that difference; and I should have bin sufficiently happy to succeed therin, if *Prytanis* also had bin so religious, as was *Eumele*, in the performance of his Word. But this league and confederacy with *Satyre*, having made him entertain new hopes, the War recommenced more earnest and furious than ever before. *Prytanis* retired himself into *Panticapee*, the capital City or Metropolis of the *Bosphorus Cimerien*.

Eumele laid siege thereunto, and *Ariamene* having known that *Prytanis* had taken part with *Satyre*, took that of *Eumele*, and sent him *Kion* and *Leontides* with some part of his Troops.

These two illustrious Brothers, soon made themselves known in the Army of *Eumele*, for as much as they were, that is to say, two of the most gallant Captains that were in all our Troops. They also yet more manifestly made it known to their Enemies, but the envious fortune of their worthy Actions soon interrupted the course, by an Adventure the most dismal, and the most tragical of the World.

After five Months siege, *Prytanis* finding himself weak, in point of Souldiers and Victuals, demanded of *Eumele* a second Conference. This generous Prince assented thereunto, though he had Subject sufficient to reject it.

For he had discovered two or three Conspiracies contrived to assassinate him, by the practices of *Prytanis*, who had caused the Guards of *Eumele* to be corrupted for that end; and all these Traytors had afterwards took refuge within the City. However *Eumele* would not that it should be said, that he had refused to concede to a Peace, and these Kings saw one another upon a small rising, between the Walls of the City, and the Camp of *Eumele*, both the one and the other equally disstant.

Eumele (near to who I had dwelt after the conclusion of my Embassy) was willing that I should accompany him thither, and the two Brothers were of those of whom he desired to be guides. There is a very fair appearance that the Parley and Conference, was not craved by *Prytanis*, but to give occasion to his followers to sound and endeavor yet to corrupt, some of ours.

For

For while they spake together, there was one of the Principal Officers of his Revenue, who addressing himself particularly to *Kion*, said, that knowing his Merit and his Valor, as well as that of his Brother, he was displeased to see them engaged in so ill a bargain; and above all, that he was fixed to a Prince who owing them so many obligations, had not placed them in the principal Offices of his Army. And if they had done half so much for his Master, in point of Services and Feates of Arms, he would have loaden them with Titles of Honor as well as Riches, and he persisted in amplifying the liberality of *Prytanis*, and that particular esteem that he had both for himself and his Brother. When *Kion* had well observed where he was willing to come, and mortally pierced and thrust through, to see himself believed to be one capable of Treason, interrupted him, and with an incensed tone, animated with generous fury, said unto him; Your Master bath in so decent an Order, drawn unto him all the treacherous Persons of our Army, that he shall never for future meet with any one near to *Eumele*. But reply'd the other, They are no Traytors, but whilst they are amongst you; and since they are belonging to us, they cannot desire any thing more faithful. I doubt not, coldly reply'd *Kion*, but you have more of the recital and sympathy with such People, than we have with them. The other could not brook such an unanswering blow without a reply, so that after many stinging Words from one to another, in the conclusion, this dispute was so forcibly warmed, that the Cimerian abandoning all mature and sober consideration, and ignorant of any further Answer, thought it became him to give a reply with his hand, but having bin frustrated of his design, drew his Sword, and dealt a blow at *Kion*, who here having warded it off, stood upon his own defence, and as they knew not the subject of their quarrel, nor who had wrong, every one immediately taking and espousing the interest of his Party.

And behold all those who had accompanied the Kings, beroak themselves to their Swords, *Prytanis* himself not being satisfy'd with *Eumele*, began to cry out that he had broken the Truce, and called to the Gods for Witnesses, and handled his Sword as the others had done. This Disorder was incontinently observed both from the Camp, and the City, whence many Troops advanced at the same time, each one imputing foul play, or injury done or committed by his Enemy. In fine, the Conflict was so great, and sanguinarily bloody, that above two thousand fell there, and amongst the others *Prytanis*.

This Prince having there wounded *Kion* in the Arm, had soon drawn *Leonides* upon him, and as nothing was able to resist the same, when he began to revenge for his Brother, he compell'd *Prytanis* in spight of all his assistants, to give back even to the Walls of the City, and there deprived him of life by two blows with his Sword: but alas! this Victory cost *Leonides* dear.

His Valor having ingaged him too far amidst the Crowd of his Enemies, they by Troops set upon him, and having seized him, they drew him into the City, where all retired themselves.

It is very certain that his Surprize, put all the Camp in a general Consternation, and the affliction appear'd equally in the Visages of the chief

chief Commanders, as well as the Souldiers, because he was universally beloved of all. But that which is unconceivable, is the dolor of his Brother. He hesitated not upon what he had to do; the self same night he slipt into the City, and by all ways imaginable attempted to see *Leonides*, in a Tower wherein he knew he had bin shut up.

Eumele on his side hearing the disgrace of these two illustrious Brothers, and well fore-seeing that they would perpetrate some villainous Act upon the Person of *Leonides*, by reason of the death of *Prytanis*, resolved to apply thereunto all the Remedies imaginable, which might in any wise depend upon him, and to that end he sent me the second day with a Trumpet, that I might thereby spake with the Wife of *Prytanis* then a Widow, and who commanded the City.

The Gates were opened unto us, and we were introduced into *Panticapee*. But scarcely had we past two or three Streets, but we met a great multitude of People, assembled in a place in the midst whereof, they had raised a Block of an extraordinary height and breadth, and in form of a square *Pyramid*. We incontinently knew that this was to render the last dutiful Offices to the King, and conformable to the Custom of the Countrey in the like disgraces, he who had slain him, ought to be burned with him. I leave you to think in what manner we were surprized at this discourse. We readily inquired if this news were certain, and seeing it was general, and that there was not any the least appearance of doubt to be made thereof, we immediately ran to the Pallace, to see if we might learn some better tidings. But alas! our diligence served to no other purpose, than to confirm rather our Misfortune.

We were not yet above half way, but we saw a great number of armed Men, who making their way through the Streets to make place, constrained us to put our selver under a Gate. They were followed by a bout one thousand more, which walked four and four abreast, at the falling of certain lugubrious and doleful Instruments, that their voice and tone, was almost as mournful as the Disaster, which they denounced and proclaimed. These People were half Pike Men, and the other half Hurlers of Darts or Shooters of Shafts or Arrows. The first carried their downwards, their points trailing along the earth, the others had each one a Bow, the Cord or String whereof was broke, and each two Arrows, with their heads or Irons taken off.

These here contrary to the ordinary Custom, held their Bows with the right hand, and the Arrows with the left, and altogether they bear their Shields and Targets of Withy, negligently hanging at their Shoulders. Their Officers marched also on Foot, and at the head of each Company, whereof there were some four in front, every one making a File, and their Ensign-bearers carried their Banners or Colours dragging upon the ground.

After these Troops, marched as many Cavaleers or Horse-men, all armed except the head, which they had all bare. The points of their Darts and Javelins were broken, with their Scutcheons in their right hands, upon the flanks of their Horses. They made a halt from twenty Paces to twenty Paces, and every time that they began to march, the Trumpets sounded in the Air so mournful a tone and noise, that in despight

despight of endeavors, drew down tears from all eyes ; four hundred Women, their hair discheveled and falling loose, appeared following, who notwithstanding the rigor of the Season, carried in their Arms, Children all naked, whom they constrained to cry, by blows given them from time to time, that no Sex nor Age, might be exempt from grief, and that those who by reason of their puberty and youth, could not weep for the death of their King, should by other means be compelled to bewail it.

We afterwards saw a Chariot hung with mourning, drawn by twenty Men all naked, only that they had a Callezon or Drawers made of Human leather, made of the Skins of their Enemies.

In the middle of the Chariot was a Coffin, wherem lay the King's Corps, and round about were Priests, which sang Verses, composed purposly in praife of the deceased. The Officers of the King's Houlsould followed the Corps, all mounted on horse-back. These were the most desolate of all, as being those, who also had the greatest subject : for they were not only to bewail the death of their King, but their own selves properly and personally, the Custom ordaining that they and their Horses should be strangled about the Block; to accompany their Master, and serve him in the other World. Those of the *Bosphorus* had borrowed that cruel Custom from the *Scyrians* their neighbors, who strangled them even upon their King's Grave.

These Men therefore had their Visions, with their demeanor, gesture and behavior, very mournful, for they were magnificently deckt, adorn'd and garnished, and mounted on excellent horses, most sumptuously furnished, as being those who not having lost any thing since they went to find out their Prince.

Of all these Spectacles, it was this last that most moved me with pity and commiseration ; but he who appeared last of all, touched me with a much more violent grief. I saw the poor *Leopides* (my Lord) coming, his head bare, his hands bound behind his back, and walking a foot in the midst of a Troop of Guards. In this dismal and deplorable estate, however I can truly spake it, he rather caused admiration than pity. He walked as one in triumph, with a frank and chearful Countenance, a Visage and Face modest and composed, and you would have said that those who follow him, to carry some part of his Chains were Prisoners, whom he drew after him as an Ornament of his triumph. They could never observe his heart to utter forth the least sigh unworthy the height of his Courage ; his Visage demonstrated no kind of alteration, nor did his Mouth form forth the least complaint.

As for me, I was a thousand times more troubled than was he; when I saw him in this posture, and making my way forceably through the press, I cry'd out, demanding them to furcease, and that they would bring me to speak with the Queen, from the King *Eumele* : but all that I could do, served me not to any purpose. I had fairly besought them and menaced them from the Prince who, had sent me. I had fairly said, that if the Queen had understood me, she would have revoked this cruel Arrest.

They answered me, the Queen would do nothing thereon, and that
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she could not although she would have bin willing, to repeal and abrogate the Law, that was more puissant and powerful than her self. I ran to the Pallace, and not having ever been able to speake to the Queen, in regard they told me, that she would not permit her self to be seen all that day in her perplexed state ; I return'd to the place, and pressing through the Crowd, I indeavour'd at least to snake with this illustriously unfortunate one. 'Tis true I saw him at this time a little moved : but that was not occasioned by his death, it was through grief for his Brother. I found his poor Brother bound to his Neck with teares in his Eyes, moans and cryes in his Mouth, speaking and uttering forth a thousand things capable of making ones heart cleave with pity. *Leonides* dream't of nothing else but comforting him, and fearing by reason or for this dear friend, all that might inspire him with desperation, he earnestly besought all who were there present, to take care of the life of his dear Brother. I observed that he rejoiced when he saw me, thinking that his Supplications to me, might have a more prevalent effect, than it might upon others.

He therefore repeated it to me, and when I had told him of the care that *Eumele* had for him. The King, reply'd he, hath too much respect for me : but if I had bin so happy, as to have rendred him some Service, which merited the Honour of his remembrance, I would have craved all for my Brother. At these Words he turn'd towards the Block, and beheld it with a very stedfast Eye, and with a Countenance other than that of a Man going to Dye ; he inquired whether all were ready, and knowing there wanted not any thing but him, he returned towards me, and seeing me all in Tears : *Straton*, continued he, shewing me his Hands bound, I would have imbraced you, if they would have given me liberty. I recommend unto you my Brother, Adieu, it belongs not to me to undertake to comfort a Philosopher.

On these Words, he entred couragiouly in the Block, by an opening that they had left there, exprely in one of its sides, and stopping it immediately with much Straw, and presently afterwards the rest of the Ceremonies being finished, and the Officers of the deceas'd King design'd to follow him into the other World, having bin strangled round about the Block, they there set fire to its four Corners.

Although the heat of the Flame constrained even them themselves, who were at a farther distance than my self, to retire further off, I was notwithstanding so afflicted, and altogether so full of admiration, by reason of the constancy of such a one dead, that I dreamt not of removing from the place where I had bid adieu to *Leonides* : but behold another Adventure which made me return to my self. *Kion* did no sooner see the Flames well lighted, but he very precipitately hurl'd himself therein. I prently flew to his succour, I drew him thereout forcibly, in spight of his endeavours, with the aid of some that seconded me, and from the apprehension I had of his desperation, I took from him his Sword. I would also have brought him with me to the Camp of *Eumele*, and resolved thereupon, but he stole himself from me at the corner of a Street by the fayour of the Night, which then began, and through the crowd of People who returned

returned from the beholding of that dismal Spectacle, and as I could never learn news of him since, I doubt not but that the amity which had so perfectly united his Brother and him, during their life, did not also reunite it by their death.

Behold all that was contain'd in that Book, and Agamée finisht its reading when he was accosted by Telamon.

The End of the Second Book.

Tarsis and Zelie.

The Third Book.

TEAMON had, as we have said, conducted the unknown Wounded to the House of *Alcidias*. *Alcidias* was an ancient Man, of a ready Wit, pregnant judgment, and of a comely Personage, and although a Shepherd, had notwithstanding spent a considerable part of his Life in great Employments. His reputation had occasioned his being chosen amongst others, by the deceased King *Antipater*, to deal Sovereign Justice within the two greatest and most important Provinces of *Macedonia*.

The sweetness and elevation of his Genius, having rendered him well known in that Employment, he had yet passed on, and made a greater progress, but the diversity of Factions, which he observed to be framed in that State, made him think of his retreat. Above all the death of his dear Wife, who during her whole life, was an illustrious and worthy Example of Honor and Virtue to all her Sex, having given some distaste in relation to the things of the World, he had banished himself, even as one exiled to his house at Hippique, there to terminate the last days of his Life, in the innocence of Agriculture or Tillage, and in a Sage and Serene meditation of death.

He received the unknown, not only as one wounded whereof the disgrace invited him to give him some succor, but he received him as a Person, who was airy, whose Countenance, Features, Gesture, Visage and Physiognomy marked and betokened, I know not what, something more than ordinary worth and grandeur, and having caused him to be commodiously placed in a Chamber, he gave general Orders and Directions for all things necessary for his Cure. Yea he even caused a Chariot to be prepared to fetch the Bodies of the two others unknown, whereby the last devoirs might be rendered them, if they were not in a state to receive those of others.

Telamon in the interim, having inquired after news of *Tarfsi* at the house of *Alcidias*, he knew that scarcely had the Shepherd entered there, but that he went out again; and that all those who had seen him, were astonished at the trouble, and almost the wandering and straying port wherein he appeared to them.

This answer redoubled the inquietude of *Telamon*, he gave order, that they shou'd tell *Ergaste* and *Celestante*, if they should come in quest of him, that he would take his way towards *Gones*, by reason they had told him, that his Brother had gone from that side there ; and for that cause he returned to take *Agamée* to the place where the Shepherd

Shepherd had inform'd him again that he expected him. Agamée had then finished the reading of his Book, and the dismal and tragick end of that History, had moistened both their Eyes with tears, when he was accosted by the Shepherd. *Ab Telamon!* said he to him wiping his eyes when he saw him, *I am not the more astonisht, by the surprize you had soon testify'd, in reading some pages in that Book; I am amazed that you could have power to begin it, without finishing it, if it be not that you had already known from elsewhere or from others, the tragick and marvellous Adventure of those two young and unfortunate Heroes, whose Lives are here described.* Telamon did not immediately answер, but only with a sigh, afterwards taking the little Book in his hands, and having opened it towards the latter end, to see only how far the History had continued, he immedately closed it, and said unto him, *Ob Agamée! I can well be taught the disgrace of these two unfortunate young ones, of whom you have discoursed me, since even I my self have suffered a share, and do yet know more of news, than the Philosopher Straton himself; since that he learnt the greatest part, from no other than my Mouth.*

Agamée comprehended not presently all the sense of this Discourse, and believing that Telamon knew not these things, but because he had known Kion and Leonides more particularly than Straton, in the voyages that he had made: he said unto him, *I esteem you happy, O Shepherd, to have known these two unfortunate Heroes, if the knowldg you have had, redoubled not without doubt the regrets that you also have at their loss.*

But however it be, pardon me, if I tell you, that I will not leave you patient, that you taught me not, that which you said that the Philosopher Straton had omitted, in a History so full of Wonders. For in fine, I avow unto you, that I am enamoured with the vertue of these two illustrious Brothers, as much as I am concerned at their Misfortune.

And I love them so much the more, that their union seemeth unto me, in some sort, the Image of that excellent amity and friendship, that I see between you and Tarsis, whereof you willingly would, that I demand of you also the same time the news. I cannot tell you any thing of Tarsis, replied mournful Telamon, *and I my self would demand of you, why or wherfore hath he done nothing more, than only to have passed by the house of Alcidias: but I will tell you of Leonides, if you please, in searching out for Tarsis, or rather I will declare unto both of the one and the other, since 'tis true that Tarsis is himself Leonides.*

It is not possible to delineate, how much Agamée was surprized, when he understood that Leonides died upon a Block, in view of so great a part of the World in Panticapée, and Tarsis is now yet living at Tempé, were not but one sole, and alone even one single Person.

What Telamon, reply'd he, joyning his hands, and retiring two or three Paces, by way of recoil? That Leonides whom the Philosopher Straton saw, burnt with his own proper Eyes in Panticapée, is the same Shepherd whom we seek; *Ab! the testimony of his death is too illustriously manifest, to make us suspect it to be a fable;* and if it could be capable, yet it should not be addressed to make one to one so great a Prince as Philadelphe.

Favor me therefore, and of courtesy tell me, how you understand it, and unfold

unfold or explicate me a riddle or mystery, which I would give to be done by Oedipe himself. The explanation shall be therefore, as well short, as facile (reply'd Telamon) but let's not lose more time here, let's seek out Tarsis, and I will unriddle you this Mystery in walking.

Then returning fifty or sixty Paces the same way by which they had come, they met a small Town, where turning to the right hand, they took the way to Gonnes, and in the mean time Telamon spake to him thus.

Here continues the History of Kion and Leonides.

NO T only Tarsis is Leonides, O Agamée, but I my self am that unfortunate Kion, who was the Companion of all his dismal and mournful Disasters.

This discourse having yet redoubled the amazement of Agamée, (although he was falling something suspicious in his mind, since he had understood that Leonides was Tarsis) he could not refrain himself from interrupting Telamon. I thought (said he unto him) not to come to see the People of Tempé, but as illustrious Shepherds: but by what I see, I find my self (contrary to my expectation) amongst Heroes. I ought therefore well to fore-see, Telamon, that these illustrious Commencements of apprenticeship, that you did so young among the Th.beans, could have no other than such marvellous consequences: but I am too impatient to learn that which you promis's me, to interrupt you for a longer time.

Telamon answered with as much civility, as such obliging Words deserved, and after he had told him that Straton the Philosopher, having bin his particular Friend, he had doubtless taken pleasure, to set a much higher value upon his Actions, than they in themselves were worth, he continued thus.

It's not convenient Agamée, that this great Amity which you have seen between Kion and Leonides should surprize you. For not only were we born, my Brother and my self of the same Father and Mother, but I will yet tell you, that if Fortune as well as Nature, had taken a task to render all amongst us in common, we had not even from our infancy, but the self same Nurse, the self same Sportes, the same Exercises, yea and even the same Masters; and although there is some difference in our Ages, there hath not bin almost any, in all the courses of our Lives.

At the return from the Voyage of Thebes, which is the only one that ever I made without him, we went together to Athens to study in the Academie, where then presidè Xenocrate the Philosopher. The esteem that our excellent Master had for Travellers, and Voyages gave us encouragement, I say, to me and my Brother, to spend some years in that Place, and the rather and more especially to see the Gaules, which we held for our Original Countrey.

I will say nothing to you of the divers Accidents that hap'ned to us there, you will know only, that being in the Capital City of the Gaules

Gauls, we were challenged by two young Knights, with whom we had had some difference. Fortune gave us the advantage of that Combat, but the prosecution that was made against us, by the Relations of these two young Knights after their death, constrained us to depart from thence, sooner than otherwise we had done, and to change even our Names for our better security. We then took upon us these of *Aion* and *Leonides* which our grand-Fathers bore, and our paternals; and we were so well accustomed to thole, that as 'tis ordinary enough with those who travel, to change theirs, we took those of others, in all the remainder of our courses. Behold *Agamem*, all that I will declare unto you, in relation to our Voyage from the Gauls, although that at our being there, we met with other considerable Adventures: but I pretend not as to the present, but to satisfy that of your impatience, which you had to know, how 'tis possible that *Leonides* should be living here, when as you have seen him, (for so it may be said) to dye at *Pantocrapée*.

For this end, you shall know that the Wife of *Prytanis* was daughter to *Aristodeme*, Prince of the Senate of *Heraclea*, before the Tyranny of *Clearque*. She had known our Names by our Misfortunes, and that strange accident which hap'ned to us at *Chalcedone*, was no less come to her cognisance, than the History of the Deliverance of *Heraclea*. That which we had done for her Country, moved her therefore to some compassion for us, and the natural mildness and tractable courtesy of the asiatick Qualities and Conditions, which she could not forget, imprinted an aversion in her, against the cruelty and barbarity of a Superstition, to which she had never been accustomed. She knew that the Crime, that they imputed to my Brother, was called Valor in *Heraclea*, and that this was an effect and product of that same courage wherein her Countrey had received such signal and considerable Services. That *Lysmachus* had drawn upon himself from all *Asia*, the reproaches of cruel and barbarous, by a Vengeance almost in similitude, to what he would have taken for the death of *Diomedes*, and although this great Queen had all the mournful Regret and Sorrow, whereof a virtuous Princess was capable in the death of her Husband, she therefore knew how to distinguish the Crime of *Tarfis*, from that of his Fortune. So compensating in some sort, the Services which she had received from him, in the Persons of her Compatriots, besides the outrage that she had received in that of *Prytanis*, and considering that she owed the first to our Affection, and that she could not impute the Injury but to his Fortune, she was ashamed to sacrifice a Life, which had bin so profitable to her Countrey, so that having but one Son, very young, the Tuition, Wardship and Custody of whom, rendred her the Regency, and conserved in her the sole and intire Authority, she had in design to save *Tarfis*.

I avow that the Enterprise was great, and that the Execution appeared impossible: for she would also have saved the significant appearances and seeming signs, and given to the Memory, and to the Obsequies of the dead King, all the Honor and Solemnity that to him was due. Moreover when she had had in contemplation and thought to retrench something, that deperid not absolutely nor solely upon her self, because she agitated in a Law and Custom inveterate, and of

very ancient use and long continuance, of a Royal Prerogative, and of popular Superstition. What remedy then in an occasion of this nature, where it was in question publickly to burn a Man, in the view of all the People, and yet therefore not to cause him to dye. What way to save appearances? what means to offer these Sacrifices, and not to immolate the Victim? Certainly I believe they were the Gods who inspired, to him whom you go to understand; be it by reason they never abandon'd vertue, and oppressed innocence; be it because that there having bin nothing that more pleased them in Princes, than Actions of Clemency, for as much as it's principally from thence, that they imitate them, they would not leave the generous Compassion of this great Queen, without the satisfaction of an happy Succes.

The Corps of the dead King being placed upon the height of the Block, to be exposed to the view of all the People; my Brother was entered, as you have read, through an opening place, that they had left on one side, and which they had immediately stopt up with some quantity of Straw. He found this Block empty and hollow within, but made no reflexions thereon: and being layn flat upon the ground at his entrance, expecting when they would set fire thereunto, he dreamt of no other thing but death, with constancy worthy his Life; when he felt some certain one, who took him by the Arm, drew him, as if he would have made him to rise, and that having turned his Eyes from that side, he discerned by the favour of some beam of light, which penetrated through the roof of the Block, that it was a Man that waited for him there, and whom he had not at first perceived, by reason of the obscurity of the Place, and that he issud forth at Noon or light day.

My Brother being raised up again in surprize and that amazement, that you may readily conceive; this same Man took him by the hand, by one of his own, and holding a clofe Lanthorn in the other, caused him to descend, by an opening newly made under ground, under a Vault, where he immediately felt an extraordinary freshness, all cool, he understood or heard even the noise of a soft murmuring very near that Place, and had no sooner made ten or twelve Paces, but he saw himself, through the favour of the light which his guide brought, upon the brim of a Pond full of clear and fair Water, which glided down along the Vault. *Tarsis* still in an incredible astonishment, thought to have demanded in the Language of the Countrey, of which he could speak a little, a solution of this passage of his Conductor: but that Man answered him only with Signs; so that my Brother having in conclusion found that he was dumb, dispos'd himself only to follow him. After they had walked about one hundred and fifty Paces, still under the same Vault, they made them pass through a male Gate, and ascend by steps very obscure into a Tower, where the dumb one shut him up, making him a sign, that he would soon come to fetch him. In effect, they came to take him away in the Night, and having caused him to mount into a Chariot all covered, they lead him into the Pallace, and by a stollen Ladder, they introduc'd him into the Queens Cabinet. He bowed himself his face to the ground in his entrance, conforming himself to directions prescribed him by an old Woman, who receyved him at the Gate, (for it was not permitted to look the Queen in the face) and

and he still remain'd in that posture, whilst the Queen so spake to him in the Greek Tongue.

Toung Stranger, I believe that you are not ignorant, but that you should dye according to the Custom of this Countrey, and it is by a very particular Grace and Favour, that I have conserved you your Life, after I had received from you, the most sensible Affrogs and Outrages. However, I am perswaded, that I may preserve it you with Justice, since 'tis not by Treason, but by the Law of Arms that you have committed the Crime, whereof you are accused, and 'tis with some kind of Solace and Consolation that I pay you, in that the Services you have done to the City of Heraclea. But abuse not that Life, that I so freely and liberally give you, and do not betake your self to Arms afresh, against us, who after such an Action, can be no other, than Criminal. As for other Matters, conceal the theft I have made here against our Laws, for your sake and conservation, and betray not an Act of Grace and Favour, whereof you reap-peal the Fruit and Benefit, and manage through this Secret my Reputation with care, as much as I have done your Life, and with these Words she sent him away.

In the mean time, I was in so great grief and dolor, which cannot be conceived, and the affliction wherein I found my self, in contemplating how I had seen to perish my dear Brother, and to perish by so tragical an end, gave me no other hope of Consolation than only in death. *Straton* had once saved me from my desperation, but he had not appeased it. I stole my self from him through favour of the Crowd, in the intricacy of his going out; and I returned apace, resolved with my bloud to water the Ashes of my dear *Leonides*, and to appease his Shadow, by a Victim which I believed, could be no other than pleasing to his Mind. In that design, I would have bought a Sword, because that *Straton* had taken away mine, and having chosen one out by the favour or light of a Lamp in the first shop that I met withal, I threw to the Merchant seller double of what it might be worth, being not willing to continue there to treat of the price.

That precipitant profucenes joynd to my Language, and the Mode of my Attire, which made me appear a Stranger, having occasioned some Souldiers, who were in the Shop, to look upon me very narrowly, who questioned with me, and my Answers having rendred me suspect, they seized me as a Spye, and brought me to the Queen. The Queen having known me by the free and frank avow that I had made, commanded me to be put in Prison, I was there carried immediately by her Order, and 'twas in the same Tower, where the dumb one had pre-sently set *Tarsis*. I entred there even almost at the instant, that he was there also brought, at the coming forth from the Queens. I will learn you to apprehend, if it be possible, our joy and reciprocal astonishment, at this unexpected Encounter, but they left us not then, the time to te-stify it to each other. For after an Officer had made us swear Secrefy, and that he had received our Oath, no more to bear Arms against the Queen, yea, and not to return into the Troops of *Eumele*, nor of *Aria-mene*, they made us both descend by a small Step from the Tower, under this same Tower, where *Tarsis* had bin brought, and which we knew by an Aqueduct. Afterwards the first guide of *Tarsis* having caused us to walk a league under ground, he made us at last to go out through

a secret Gate, in the midst of the Fields. Thus in few words *Agamée*, you have heard the narration of our deliverance.

There we quitted the Names of *Kion* and *Leonides*, and reassumed our own, that we might fulfil the Commands of the Queen, who had engaged us to secrecy, to conceal our selves, and to the Oaths she had so precisely exacted from us; and weary'd with so many traverses that we had had in our Courses, we resolved to return and tast the repose of our *Tempé*, which seemed more preferable, than all that we could expect else where by Fortune. However in returning we remained some Months in the Siege of *Mitylene*, and rendred our selves a little afterwards here; having bin fully satiated, (by the many and divers unfortunate Adventures of our Travels) the curiosit of obliging us to depart hence. I will only add, that we knew by the way, that *Eumele* had victoriously entred into *Panticapée* a little after our departure, and that believing us to be dead there, he had avenged us by sacking the City, which he had put to the Sword and fired.

Telamon pressed himself thus to be cut off short, because that in the Moment that he had pronounced these Words, they had understood *Agamée* and him, those of a Man which bewailed himself very sadly very near there.

Alas Erigone, said he, in a languishing tone, *you would that I should dye, and behold you are at the point of being satisfy'd. I would have chosen a kind of death more prompt: but the pleasure that you have alwayes taken to see me suffer, hath caus'd me to believe that my Pains would be yet longer, and you would be yet more content. Your Husband had not bin sufficiently revenged by a common death, and it must have had also one stranger than mine, to satisfy so extraordinary a Malice as was yours.*

These Complaints having administred them the curiosit to advance towards the place, where they had understood it; they perceived a Shep herd layn down all at length near unto a hedg, having all his Cheeks bedewed with tears, his Arms joyned cross his Stomach, the head and sight turn'd toward a Shepherdess, who sate upon the Grass near unto him. The Visage of the Shepherd was pale, lean and lank, and fallen away, as if he had bin newly recovered from some tedious Malady or Disease. Nevertheless in this bad plight, he ceast not to have something very agreeable and delightful, because all the lineaments of his face were regular, his eyes naturally fiery, yet were sweetned and tempred through a pining and languishing Affection or Amour, his hairs were clear, and of a Chestnut colour all curled; his Phisiognomy decyphred him to be a Man of Mettle, marking out something of frankness and generosity, his pitch and stature as much as one could judg, neither of the tallest nor of the least, but they were better proportioned, and amongst other things, he had (I know not what) somewhat of naturally passionate in all the air of his Person, which beseem'd properly and very marvellously well sort'd to the plight of his disgrace, and the shallowness and lanknes of his Visage.

That of the Shepherdess demonstrated it self a little broken and defaced, and yet notwithstanding she appeared wonderfully fair and beautiful. One might discern that she was not unsensible of the ill plight of the Shepherd, whatever reproach had bin made him; for she

also had her Eyes bedewed with tears, and she beheld him with marvellous significations of compassion. *Telamon* judged that there had bin no long time that they were at *Tempé*, because he remembred not that he had ever seen them, and because he had no other design to employ himself upon any other thing, than to seek out *Tarsis*, he returned to go on his Journey. When the Shepherdess discerned him, she called him by his Name, and said unto him, Wise and discreet *Telamon* behold an Action worthy your generosity, by favotir assist me to heal the languishing Spirit of this poor sick one, and ratify the opinion that they have given me, that nothing could be able to resist your Wisdom.

Telamon was so pres't with his own displeasure, that he no was not in a proper plight to interest himself in that of others: however he could not refuse a word of answser, to the request of the Shepherdess, so that approaching himself, he testify'd to her, that though he was not seasoned with so much wisdom to render even to himself the consolation, that was convenient for him, he would however, if twere possible, do something to serve her. I demand nothing of you, but for this poor unfortunate one, reply'd she. He hath resolved to suffer himself to perish and dye with hunger in this certain place, where you now see him, and behold this is the second day that he is there, without taking any refetion or nourishment.

I know that your reputation hath given him a marvellous esteem for you, and 'tis for that cause I was imboldned to crave your succour for him, as being the most capable that I know to give it him. *Hab cruel!* cry'd the Stranger in beholding her. *The Gods will doubtless revenge me of your hypocrisy. You feign and pretend to seek succour for me, and 'tis you alone that makes me dye.*

At this Word raising himself sitting up, and addressing himself to *Telamon*. *Wise Shepherd*, said he unto him, *all the consolation that I could wish from you before my death, is that you would understand the Cruelty and Injustice with which this Shepherdess hath treated me these three years. It seemeth to methat I shall finish my Life better content, when I see that you will condemn her, and that my resolution shall have bin approved of so honest a Man, as you are.*

Telamon who had the care of his dear Brother in his mind and heart, thought good to dispence with himself in listning to this Man; although his strange resolution toucht him with pity, and that at another time he went himself to seek the consolation, that he could have wisht from him.

He prepared himself therefore to speak to him only a few words, and all those were, what he imagined to be the most useful and capable to with-draw his Mind from the design he had to leave himself so to dye, when a little Shepherd accosting him, told him from *Tarsis*, that the Shepherd that he had perceived about two hundred Paces from thence, pray'd him to attend him some moments, and that he came to go to find him. This was a very great rejoicing to *Telamon*, to learn this piece of news, and so much more, that he hoped that perhaps his Brother would tell him also something in relation to *Zelie*. He demanded therefore of this Boy where *Tarsis* was, with design to go himself before, and afterwards to return to satisfy the desire of the desolate

Stranger, but this Shepherd answered him, it would be labour lost, and that *Tarsis* would not be presently at the same place, in regard that when he had found him this Shepherd walked very swiftly upon the trace and print of a Chariot, and of some Cavaliers. So that *Telamon* judging from thence, that in seeking him, he should without doubt do no other then lose him, took this occasion to give the unknown Shepherd the satisfaction he wisht.

He therefore sate upon the Grass near him, under the shadow of the same Hedg, and *Agamée* did as much, but before he would hear him, he would have ingaged him to take some nourishment and refection. The Shepherd appear'd to it, that he seemed not that they could be able ever there to resolve him: however *Telamon* knew him so well as to take him, and so artificially and pathetically did remonstrate him by candor and sweetness, that in the plight wherein he found himself, it could not be possible for him to make the discourse he undertook how short soever it might be. That the Shepherdess having on the other side deputed *Telamon* a Judg of their difference, and given her word to yield to all those things to which he would condemn her, after having heard them both, in conclusion he inclin'd, suffering some to go to fetch Wine and Aliment wherewith to repair a part of his strength. He therefore took some small pittance, and as he was of a temper sufficiently strong, that which he had taken having put him in good plight to speak without pain, he began his Discourse in this manner.

The History of *Eleandre*, and of *Erigone*.

I Am very well pleased, *Erigone*, that you are found present at my Narration. You may at least interrupt me, if I speak something or any thing which is not true, and I add any feigning to the reasons I have to complain of your Cruelties. You shall know then, Sage Shepherd, that there are about three years and a half, that returning from *Thebes*, the Place of my Nativity, I was obliged to lye at *Larissa*, which is as you know, a City of *Thessalie*, distant from hence about one hundred and sixty paces. I prepar'd my self to depart the morrow morning, and pass through the principal Street to go to my Inn, when I perceived ro run towards me a Woman, whom I knew not, but she appeared to be one of quality, she had tears in her Eyes, Lamentations in her Mouth, her Hair loofely scatter'd, and was pursu'd or followed by a Man, who was likewise unto me unknown, and who had a naked Sword in his hand. After she saw me, and was near unto me, *My Lord*, cry'd she, stretching me out her Arms, *Save my Life*. This sight mov'd me to compassion, and the cowardise and treachery of him who pursu'd her, having stirr'd me up to indignation and horrour, I handled my Sword, and rusht into the middle of the Street to oppose and withstand his passage, thereby to give this Woman leisure and opportunity to withdraw her self and retire.

This unhappy one, blind with choler and rage, instead of standing still

point of my self, which pierced him through, so that he fell down dead upon the place. The noise that some People then made who beheld us, made this Woman to turn about her head, and she no sooner saw the Man fall down, but she burst forth into a great cry, and fell her self into a swoon. I ran to her, and assisted her to raise her self up, and come to her self again, and she had gathered up her Spirits, when casting her Eyes upon me, and known me to be him who succoured her, I found that instead of returning me thanks and gratitude, which I might have expected, she lay'd hold of my Arm, wholly transported, and with a thousand tears, conjured those there present to aid her, in arresting the Murderer of her Husband. At the same time I was laid in Prison, the next Morning the Judges were assembled, and I brought before them. Since that my Accusation and Indictment was formed and preferr'd, all the People who knew how the Action had past, began to murmur against the ingratitude of a Woman, who prosecuted me to death for having saved her Life; and even the Judges themselves appear'd to be mov'd with indignation. Wherefore she rose up and drying her Eyes, which she had bedewed with tears, she began afterwards to speak with modesty and an admirable grace.

My Lords, I would have believed that the murmuring which I heard, had not bin against me, if we were in a Countrey, where conjugal love should pass for a Crime, and where it was prohibited a woman to love her Husband above her self: but since we live under Laws quite contrary, I apprehend not why they should blame me, if I have nothing in the World more precious, than the memory of mine, and which I should rather believe, to have owing more hatred to him who had depriv'd him of Life, or of acknowledgment and gratitude for the conservation of mine. The first duty of a Widow, is to revenge the death of her Husband, 'tis to be a complice and confederate in his death to spare the guilty, and it behoves me to have wisht that I should believe I ow'd him some acknowledgment; I therefore, my Lords, crave your Justice, I will not diminish you his Crime; you know as well as my self, that he hath slain one of your Citizens, in the midst of your City in the open Street, in view of all the People, as if he would have erected that as a Trophy of his Crime. He will perhaps say I demanded his succour, but to crave his succour, is that to crave the death of my Husband? Can there be no other ways or means found out to appease domestick Disorders? Cannot Wives be otherwise succour'd, than by killing their Husbands? And although I should have bin so absolutely palpably and abominably wicked, as to have demanded this detestable parricide, should it have bin Innocency in him to have thereunto with me accorded? What couly he thence infer, but that I should be one of his accomplices and confederate, and so we must have bin punished both together? Hah, my Lords, it's left to you to judg, if Murder is permitted by your Laws; as for me, I know very well that those of mine, and my duty oblige me to demand from you vengeance, for the death of my Husband.

There her Tears, Sighs and Sobs interrupted her Voice, and hinder'd her to proceed further, and finisht her discourse, by a silence, yet

more penetrating, and a thousand fold more eloquent than her Words. The Countenances and Hearts of the Judges appeared to be changed, and I do not conceal from you what I began to fear, in despight of all the confidence and security, that before my Innocence had given me. However I rose up, when they had made me a Sign, and made my defence inthese terms.

My Lords, I am no more astonisht, that this Widow prosecutes me with this ardour and violence, now that she hath rendred you the reason. You have understood that she affected her Husband with so much passion, that the resentment of his death, hath smothered that of the conservation of her own Life ; and it's no wonder that the same passion blinds her against me, since she blinds it against her own self. But, my Lords, as you measure not the publick Interest by particular affections ; and that on the contrary, you know well, there is more opposite to Justice, than Passion, I fear not that her grief will be more prevalent upon you against me, nor that you will judg me more culpable, by reason her affliction is so excessive. I pass'd by accident through a Street, I saw a Man that would have slain a Woman, I knew not that she had bin his, and if I had known it, I have not heard say, that at *Larisse* the Husbands had the power to kill their Wives. That which I only knew, that it's the right of the People, and the duty of every one, to succor and relieve the oppressed, to defend the feeble and weak against the violence of the stronger, and he who being capable and able to prevent a Crime, and yet suffers and permits it, is no less culpable than he who commits it. I then would have repress'd and given check to the fury of this barbarous one, I opposed his passage, and because he had a Sword in his hand I drew mine. For had I expos'd my self armless to the fury of one already armed, I had hot done it against him; but for my self, and if I would have done nothing against his life, I ought to be precautioned for my own. In the interim, he cast himself upon me, and would have slain me, but my self who dream'd of nothing but to appease him, and believed I should have served him, to hinder him in his furious wrath to commit so leud and horrid a Crime, whereof he would have had cause to be the first action, and by which he would have bin expos'd, nay would have expos'd himself to the severities and pains of the most rigorous and austere inexorable Laws. All the People can testify, and are Witnesses of what I have done. He pursued me as a Man who attacketh, and I resisted but as a Man who defends himself. I was contented to ward off the blows, I also even recoyled and retired some certain Paces, and did not kill him in conclusion, but his fury precipitated even him himself upon my Sword.

Behold, my Lords, the narration of the truth of all the Action, such as it is, and you see whether I am culpable. What have I in common with a Murtherer, as they call me, I who had no other intention than only to save the Life of one of your Citizens, and to impede the same Crime, for so I may fay, for which they reproach me ? For it's convenient if it please you, my Lords, that you distinguish, betwixt what is my Fact, from that of his, who is dead. That which is of mine, is no other than a design to save the Life of one of your Women, and the honor of one of your Inhabitants ; to hinder a Man to assassinate a Woman, and a Man armed a Woman disarmed. If the succor I willingly

intended to both, hath not extended nor bin profitable, but only to one, it's that which is through the fact of the dead and not through mine: and I have done much less against him, than it was permitted me; for being attacked for one good action, had I not reason to defend my self, and to repulse force with force? in the interim I would have done nothing, and he deprived me of the means of saving him.

My Lords, believe not more of your doubt hereafter of my innocence, and I am assur'd that a longer Discourse would serve, but to delay and retard my absolution: I have said.

When I had fini:hed my Speech, they returned me to Prison, whilst the Judges went to deliberate and advise, and learnt that the Affair was strongly weighed and ponderd upon, because the dead was one of the principal Men of *Larissa*, and that he had potent Friends. In conclusion the Justice carried it in favour of, and upon the credit of the Accusatrix, I was absolved and set (as formerly) at liberty.

After I was out of Prison, my first care was to inquire for the habitation of *Erigone* (it's the Name of my Accusatrix, whom you here see present) and I indeavour'd by all ways and means imaginable, to have access to her. For I avow you, I conceived not only an extraordinary esteem for her; but that which you will perhaps have hardly imagined, instead of the affection ordinarily born in the heart of others, which from the delight and complaisance, and amongst the pleasures and sweetnes of joy; I was become amorous of her, through the obstinacy which she had had in prosecuting and designing my death, and through the Pains and Inquietudes of the Prison. I had learnt that she had bin married very young, to him whom I had slain, and although he was known to be extraordinary quick, ready and prompt to Choller: Wrathful, furious, jealous, and likewise subject to all violent Passions, however his relations sacrificed her, by reason he was extremely rich, that there had bin but two years since their Marriage, that and in that time he had many times ill treated her, without cause or subject, that every one complain'd of him through out the City; that all the World admired the sagacity, moderation and wisdom of her Conduct, with a Man so devoid of reason, and that his last ill comportment had not sprung nor bin produced, but that she returned a little longer than pleased him, from some Company to whom she had not gone, but by his order and direction. All that gave me cause to admire the vertue of a Woman, who in despight of so many subjects of Aversion and Hate, still conserved a friendship and amity so constant and generous for a Husband; and the marks and tokens of her Spirit and Grace, whereof I had bin an Evidence, joined with the natural perfections, which brightly shone in all her Person, had given me sentiments of extraordinary esteem for her, that she could not but be passionately beloved. I therefore sought all occasions imaginable to see and speak with her, and no opportunity having bin represented me, I fully took a resolution to make one my own self.

I therefore put my self in sufficiently good order, and about three dayes after my Liberty, I repaired to her Gate in the Evening, and concealing my Name, demanded to speak with her. She was alone in a Chamber with a Maiden, and as she had her Eyes bedewed with tears; I believed, as it was true, that she yet wept and condoled the

death of her Husband, she knew me presently, and appeared extremely surprized at this visit.

As for me, I approached her with all the submission and respect that I imagined might be possible, and said unto her. *Madam, I have made my defence against our Judges, but will not defend it against you, and I now come to offer it you, that you may dispose of it all wholly as you please.* She blusht at this discourse, and answered me. *Eleandre (for our Process had taught her my name) you came to reproach my Ingratitude, and to insult upon my Misery: but however it be, I am assured, that I have done my duty; and although the Judges have determin'd, it suffiseth me that I am content of my self.*

Madam, reply'd I, if I had any thing to reproach you withal, it would only be the injurious suspicion you have of me, and if I were capable of accusing you of ingratitude, it could be no other, but because that while I have all the esteem imaginable for your vertue, you suspect me guilty of the greatest treachery in the World. It seemeth to me therefore, Madam, that a Man who comes to you only as a suppliant, hath but very little of the countenance of a Man, who thinketh to insult on you, and he who would not but ask pardon, is very far from thinking to reproach you. See you, Eleandre, reply'd she, I flatter not my self, I know you have cause to complain of me, and if you do it not, it's through dissimulation or generosity: But before you condemn me, you must put your self in my place, and that you see what an honest Wife could do for the Murtherer of her Husband.

It is not but that I persuade my self, but that your intention was altogether generous: but, Eleandre, they cannot but very little consider the intention, when the effects are so dismally deplorable; and a Woman who seeing her husband to be slain, is capable to reason or question the intention of him who did it, hath reason to desire to find Justice and Consolation in his death. I know Madam, answered I, that you have done all that a virtuous Woman ought to do, and when I made my defence before the Judges, you did not see me complain of you, and all the care, that Iow'd for my Life, was not capable to infuse into me one single thought, unworthy of your vertue.

But contrarily I have commended it in secret, even then when it fought against me; I have admired a Woman that would so revenge a dead Husband, his Sword in his hand against her. Excellently Eleandre, interrupted she me at that Passage, reflect not on the memory of my Husband. If I have hated my Life, because that hath served as a pretext for his death, I would also hate my little vertue, if it would serve as an occasion to do injury to that of his. Lets blame, lets blame, rather together my debility and ill conduct, to have exposed him to so great and many Extremities, and thereby punish me for my Faults, if you find me not yet sufficiently punished. Ah! Madam, cry'd I, altogether transported with admiration and Love; Oh the means of finding to repeat in one vertue, so perfect. But through your favor Madam, what can I do, to reparare or make a compensation for my offence? for in sum, I protest to the Gods, that if my death could render you, that which it hath deprived you of, I would surrender my Life with joy; and that I even now give you, with pleasure; if it can render you satisfaction, and that it might serve to make pardon my Crime. You know well, answerd me Eriogene, that

you are not Criminal, since the Judges have absolved you : But I dissemble you nor Eleandre how innocent soever you are, you are alwayes guilty as to me, since 'tis you who hath slain my Husband. 'Tis not that hereafter I desire your death ; I had not demanded it, but by reason I believed it due to that of his, and since they have determined the contrary, I am not yet so unjust, that I would make him a criminal Sacrifice ; yea I will even tell you much more, I am very well pleas'd, that you were not guilty against the Law ; and that it was not possible for me my self to have an acknowledgment for you, that would have supplyed my default, and defended you against my duty. But if I cease to wish your death, I do not therefoe detest my Misfortune, nor yet complain of my unhappiness, and I do not dissemble to you Eleandre, in what manner soever you could receive it ; how you are him whereof she bath served her self to be made the instrument of my disgrace, I cannot refrain to extend my barbed even as far as you, nor can I hinder my self to look on you with this kind of horror that we naturally conceive, and sometimes in despight of us, for all things that have bin contributary, how ever innocently, in causing us some great evil, and have once wounded our Imagination. See I suffer, and more than I can tell you in your view, in the self same hour when I speak unto you ; she re-opens the Wounds all bloody, and seems to fight me afresh my Husband in my very heart ; his Image whom I there preserve, is the outraged by the presence of his Enemy ; and since you seek my consolation, as you have said, I conjure you Eleandre to bear my debility and weakness, and to leave weeping in peace an unfortunate one in solitude ; and spare me the displeasure of seeing you here any longer time. And as well it seemeth me on the other side, that this same sight accuseth me with ingratitude, without any intermission toward's you ; that she reproaches me with the same sentiments that I declare to you, and that my ill Destiny having put me under a necessity to be guilty towards my Husband or toward's you, you render me altogether Criminal, both to the one and the other. Towards my Husband, in making me permit his Murderer in my house ; towards you, in treating you as I do. Behold Eleandre, behold I avow it to you, remember well an Action to which I owe the conservation of my Life : but if these offers and civilities that you do me, be frankly put out from a heart truly generous and sincere as I believe ; you will not only pardon my displeasure, but you will also capacitate me to know even some good liking and consent of an ingenuous declaration, which signifies well enough, that which I conceive, that it is not powred out through a difficiency of a grateful acknowledgment to you, but only from the duty of a Woman, and the affection which she beareth to her Husband.

Whilst she spake these Words, the tears trickled down her Eyes in so great an abundance, that I was sensibly toucht with a real pain. I could have resolved to have retired immediately, and I answe red her, O Erigone, that you were not more pleasant when you prosecuted my death, than in this day, leaving me with life under theſe cruel conditions you impose on me. What Madam I shall live without daring to ſee you with your hatred, and as the object of your horror ? What grace or favour do you to a Man, whom you acknowledg innocent, and how would you punish me then, if I were truly guilty ? Eleandre, reply'd ſhe, wiping her Eyes with her handkerchief, I have told you all that I can ſay hereon, and as congruity and good manners permits me not to

chase you out otherwise from out of my house, and as my dolour also cannot admit of a longer time of my conversation with you, pardon me if I quit you, that you may have liberty to retire your self.

At the same time she withdrew, and past away into a Cabinet or Chamber, shutting the door after her, and left me in such confusion that I am uncapable to depaint it.

Elandre remained a little time in that same room to take breath, afterwards continued in this sort, I retired my self also a little after, but yet a thousand times more in Love, than I was ever before, and with a greater desire to see her again; although she had told me, that I should not only lose my Design, but my hope; I took so much care to converse amongst Persons, whose company she frequented; upon whom I had some considerable influence, I wculd not be discouraged. This was not therefore a thing very facile nor easy, for naturally she did not love Company, and especially since the death of her Husband, she made no Visits, unless it were to those of her near Relations; I insinuated my self therefore amongst others into the friendship of a Widow, who was of her Cousins, and one of her most intimate Friends, named Olonie, who signified to me the day and hour, she was to come to her Habitation: I arrived there a little after *Erigone* was there entred, at the first sight of her in the Chamber, I pretend'd I was surprized, and seem'd willing to retire. But *Olonie* who knew my Design recall'd me. *Where go you then Elandre?* said she. *Is there any one here, of whom you are afraid?* *Erigone* who saw me enter, rose up, and as she sought a pretext to shun me, she reply'd with an insolent and disdainful tone: *It must undubtely be my self my Cousin, and therefore I go to leave you together.* At the very instant she went forth, although her Relation did what possible might be imaginable to diswade her, neither the offers I made to withdraw my self, nor any thing else could prevail with her to remain there. I did not retire my self nor would be repulsed for that, and being inform'd another time that she was to come after dinner to the same Relation, I first came there, my design succeeded not a whit better, but rather less, by reason the Domesticks of *Olonie* knowing I was there, she past away saying, she came only to excuse her self.

I attempted three or four other times to accost her, but she precautioned her self still with so much dexterity, that she deprived me of all means or rather shut me up all the wayes, but one which she her self did not defie, and which was procured me, in conclusion by the same Relation. *Olonie* had a fair Countrey-house the other side of *Larisse*, about fourty furlongs from the City; and she engaged *Erigone* to spend there some certain days with her. We conceived it expedient, *Olonie* and my self, that I should go there to find them; but to avoid all imaginable suspicion, I pretended my self ready to go forth from *Larisse* to return to my own home; and as the houle was in the way, I feign'd to have bin fled and dismounted in passing by, and that I would demand a retreat there, until I might be able to return, to make up my equipage at *Larisse*. That which we had accorded and consented to, was put in execution, and two or three days before the Voyage of *Erigone*, having demanded a little audience of her

her to take my leave, the refusal she made me, prompted me to write her this Letter.

ELEANDRE to ERIGONE.

I Should be very angry that any other than my self should give you the good news, I have to tell you, I depart at last for Thebes, Madam, and thereby free you, from the sight of that unfortunate one, whom you so much hate, who persecuted you every where, and gave you so much and so many troubles to shun him. A Novelty so pleasing to you, doubtless merits your permission of my delivering it you vodall, but you have refus'd me that happy consolation, by reason you had little or rather no regard to conserue the life, and therefore wish no other than the death of

ELEANDRE.

This Letter was given her, but I thereto received no reply. In fine, *Erigone* and her Cousin departed, and two dayes afterwards I mounted on horseback and arrived by night near the House of *Olonie*, by reason I conceived that certain time most proper for my design. I sent back my Servants and Horses to *Larisse*, with directions to wait upon me there, and as for my self I went on foot (only with one Slave) to the House of *Olonie*, and counterfeited the best I could my Personage, and even pretended that I had bin Wounded; and put my Arm in a Scarf, so that, in effect, *Erigone* was perswaded that I had bin fled, and that I had only withdrawn my self to the house of *Olonie*, through hazard and necessity, and there to demand a place of retreat. So that I had the time desired to remain there, for as I had pretended the losse of my Equipage, and that *Olonie* had sent back through design her Chariot to *Larisse*, under some pretext; I might continue there unsuspected, until I had recovered the Horses. To this feign'd design, *Olonie* who was extremely jocund and merry, betook her self to with jest me the self same Evening, upon the account of my allighting; and as she had an excellent Wit, she pronounced a thousand pleasant Passages thereon, and I rejoyn'd as pertinently as I could: but what ever we could do, that and the following Night, it was impossible for us to ingage *Erigone* in our floricks, I would say frolick, and pleasant conversation; but on the contrary, she appeared to us still to be unconcievably melancholly. So that the third day she became sick, and from the commencement of her Malady or Disease, the Physicians conceived, that not only her self would be in great danger, but even also those that approached her. That caused *Olonie* to be surprized with fear, because that at that certain time, there was much discourse of the Plague; she abandon'd her own house, to go into that of one of her friends, and left poor *Erigone* desolate to the discretion of her Domesticks. And as I fore-saw and observed the small Succor that she could have from those sort of People; I resolved to remain with her, even though my own life were indangered, I would not therefore that she should know any thing least it might give her some disturbance. I contented my self to have

an eye to all that was conducing or might be convenient for her, and gave order that nothing imaginable should be wanting. My cares were crown'd with such happy success, that she recovered, and testified to me her grateful acceptance, when she had understood it.

Then I found my Fortune a little changed, as in relation to her, but not according to my wishes, for all the change that there was, that she daign'd or vouchsafed sometimes to listen to unto me, and in the end she came even to suffer me, to practise and use my indeavours, to divert her sometimes by sport and merriment.

We continued there fifteen days after her recovery, and after the return of Olonie; Erigone being not yet fortified with strength sufficient to travel on the Road, I and still feigning some pretext, under which to dispence my departure. I would not slip that opportunity without declaring more clearly and manifestly the passionate I had for her Love and now behold the manner how.

One day as Olonie was employ'd in giving some necessary Orders, I found my self all alone with Erigone, walking upon a plat-form or great hillock, where hence one might behold the fairest sight and prospect in the World, and whence one might view all the beauty of the House. Erigone understanding that I praised them after at a very high rate, and above all that I could not cease to hold my peace, with respect to the excellency of the fruit that we had there eaten, and les yet of the good reception from our Hostess in common. Indeed, reply'd she to me smiling, you have a very great deal of confidence, to cause your self to fly here, and come to help us to eat our fruits, and a flight which hath led you to such a pleasant place, amongst such good Company, and who hath made you such good cheer, it's to me extremely suspicious. I conceal not from you, reply'd I, but that I have cause to complain, if I have bin worse treated here then I expected, for I believed my self abandoned for my furniture and array, and I see well that 'twill cost me my Heart and my Liberty.

She feign'd to believe that this sweetness and pleasure was for Olonie, It's to therefore, reply'd she, if you believe them be lost, I would command you to take your flight, for I would find that you should pay your shot very dear, and that your Hostess would have worse treated you than she would have done thievess. But, Madam, shall I resume then what they have already lost, to what purpose then would serve the flight, unless it be yet in the loss of the hope of their recovery in withdrawing at a greater distance from her, who hath taken them from us. In this case, reply'd she, I have nothing to say to you; you know in what plight your Affairs stand, and it concerns you to consult your self. It's very much rather to you, Madam, reply'd I, it's much rather to you, from whom I ouzit to demand counsel, since that upon you alone depends the state of this poor heart, and this poor literary that I have lost. Erigone appear'd afflisch'd, turning her Eyes towards me, and recouling one or two Faccs. What Eleandre, saith she, Is it to me that you direct these words? and I remember you well who I am? I remember it so well, Madam, reply'd, that I have your Image before my Eyes without intermission, so that it's engraven in my heart, and tells me every hour, and in every place, that you are the fairest, the most spiritual, the most wise, in a word, the most accomplit Person throughout the World. True believe it not without

without doubt Eleandre, reply'd she coldly and faintly, in betaking her self to walk; for if you believed me wise, you would not thus discourse me. Madam, reply'd I to her, the love I have for you, is so respettive and pure, that it cannot wound the vertue of the most scrupulous, nor yet the most austere Wisdom of the World. She paused yet a little at these Words and spake. What you continue Eleandre? I should fear lest some one should hear you, for they would never imagine that you should have the boldness to treat of Love to the Widow of a Man, whom you have slain, at least that she would not have any conference with you. Ah Madam! reply'd I, this presumption also costs me very dear, for in fine, I must not flatter you it. There is six Months that I have lov'd you, there is six Months that I seek occasion to declare it you, there is six Months that I languish between hope and fear, and tis not but at the last extremity and upon the point of loss of life, that I hazard my self, to declare it you. Tea Madam I lov'd you almost from the moment that I had seen you; I had not sooner made that innocent, which renders me so guilty in respect of essay towards you, but that I was punish'd by the same Eyes, which were the Evidences of my Crime, in causing me to be arrested, detain'd and made Prisoner; you bound me in other bonds much more strong and ponderous than those of the Justice, and when you demanded my Sentence of Death from the Judges, you your self prepared me one, whence they were in no capacity to deliver me. Eleandre, reply'd me, Erigone, I conceive that you have without doubt lost your Wits. There is no doubt thereof, Madam reply'd I, doubt not thereof; I have too strong a passion for you, to be able to preserve me my Senses, and I pride my self that I have lost them, since it depaints and marks out the violence of my Love. Well said Eleandre, reply'd she, it's convenient to pity you, and the sole pity that I can altogether consent to discharge my obligation to you, and to that of my Husband. I will have you reassume your Wits, and thereby let you see by good reason, how ridiculous and extravagant your Enterprize is, and hath bin, and accordingly to capacitate your self, in making reflections in order to your cure.

Madam, interrupted I, foreseeing where at she drove, I have confid-
ered of all that you would have told me, and possibly something more: but
of all that which is represented me, I can find nothing that can binder me
from loving you, because nothing can render you otherwise than infinitely
amiable to me.

I very well know, that I love a Person, who hates me, who regards me as her most mortal Enemy, and that I am an object of her Aversion and Horror, and who possibly would be glad to see my death, which she hath already wished and prosecuted, I know well that besides her aversion, she will oppose me with a thousand reasons, and those very pertinent and becoming. In a word, I very well know that I swim against a strong Torrent of Difficulties and Obstacles, and that I cannot almost expect any reasonable hopes; but I have very fairly had represented me all these things, I love, and it concerns you may, Madam, to tell me a stronger reason which excuse me, from having bin able to talk any. It's not that I imagine that I act with reason, I cannot then hope to convince you. For give me leave, Madam, to tell you this, whereto this hatred, and this capital Aversion against a Man, who never had other than a tender respect for you? If you have lost your Husband, was not he even himself the primarily original Cause?

What is there that I have contributed, but an innocent Will, and what but a design to save you. It was a furious Malady that possest him, to precipitate himself in despight of me, upon his own ruin. If you hate all that was any way contributary towards his death, hate him therefore who was the principal cause, or rather hate the Gods that would have it so, and who by an extraordinary punishment have visibly chastised his Cruelty and furious rage. As for me, what have I deserved, but to be condicled? I went to expose my life, Pardon me, Madam, if I say so, it's not through reproach, for I should hold my self happy to have lost a thousand Lives in so fair an occasion, it's not but in my own justification that I speak. I went there to expose my self through a pure sentiment of compassion; and all my recompence was, that I have bin put in Prison, condemned before the Judges, treated as a Murderer, and as an Assassin, exposed to an Infamous Condemnation of Death, and that which I most resent and am most sensible of, and a thousand times more rigorous than all the rest, I drew upon my self all your indignation. All the Judges, all the Relations of the dead, all Larisse concluded me innocent, and you alone have held me as guilty. Will you be astonisht, Madam, if all your reasons have not been able to do any thing against my Love, since that all these that have convinced so many other Persons, have had no power over your heart?

She listened to me as long as I spake, and I conceived she had taken pleasure, to find and feel that her soul was not any whit moved with all that I had bin able to say. After I had concluded, disdaining almost to answer me. You have reason, Eleandre, rejoyn'd she, I am a Woman altogether unjust, and I am astonisht that you knowing me to be such, can yet find me lovely as you have said.

She withdrew from me at these Words, and went to find out Olonie, to perswade her departure the self same day to return to Larisse, or to give her permission to go there all alone. As for me I remain'd so penitive, and sad, so confused, and with that stung and nettled with a violent vexation against Erigone, that I was amazed how I could continue to love her.

But it's impossible to fly from Destiny: when the Heavens have resolved something, all that should appear to divert us from its end, leads us thereunto, and it seems to be pleased in changing, for that the ordinary effects of all causes, and in very deed this vexation was no other than a fire, which increased that of my Love, and instead of repelling me, I felt that my Passion became yet more violent.

We return'd to Larisse, where I found my self far more unfortunate than ever, for Erigone had found in the end, that my pretended flight, had bin no other than an artifice, consorted and contrived between Olonie and my self, and therefore conceived such a sensible apprehension against her Relation, that she brake with her, and ceased any more to visit her. So that I lost opportunities of seeing her, and with this occasion, I lost almost all the rest of my hopes, in that state, I would make an effort or essay upon my self, and resolved to return to Thebes, to deface and rale out there, through better Fortune, and more desirable Ideas, that which caused me so many troubles and displeasures. I therefor departed from Larisse, and that which then extremely satisfy'd me, I went away omitting to take my leave of Erigone. If the Heavens had permitted, I had at Thebes wherewithal to forget this in-

grate one, and wherewith to make me put in Oblivion, for my Father who there impatiently expected me, had accorded and provided for me, without my knowldg, one of the fairest and richest Ladies of the City, not any wise doubting, but that I would have held my self happy in the choice he had made for me.

In the interim the sole proposition which he made, constrain'd me to think I should dye with grief, and the change of the place carryed nothing away towards my Love, but that its absence augmenting my desires, encreas'd yet my Passion. My Father being dead at the same time, I found my self the Heir of a considerable Inheritance; and as I had always more of *Erigone* in my thoughts, I had a design to return to *Larisse*, where I imagined that the change of my fortune, and two years time expired since my departure, might make me find some change in her heart. I return'd there in a sufficiently good Equipage. I saw her, but found her not a whit changed, and as she had a Spirit naturally loose from all manner of Interest, and that she despised the major part of that which flatters all others, the more I supposed she would value the advantage of my Fortune, the more she demonstrated an indifference and insensibility.

All these things inflamed me yet the more, instead of calming and cooling me. For I took them as so many marks of high and exquisite vertues.

I discovered my self to some of her Relations, and discouer't with those in whom she placed most confidence, and made them so well to resent my reasons, that they were perswaded; so that her nearest Relations, even those of her deceased Husband, (whom she regarded more than she did those of her own) spake to her in my favor. But their counsels could make no impressions, nor have any influence upon her Spirits, and she even quitted *Larisse*, without telling them where she was going, to deliver her self, as she told me, from their importunities, as well as mine. We were for some time ignorant of the place where she went; at length I understood, that she was retired into this Valley, where she hath bought a little house, which you see before you.

I repaired there immediately, not being able to live a moment without her; and finding that she resolved here to lead the life of a Shepherdess, I at the same time determin'd to lead the same kind of Life, and signified to her, that I renounced willingly all the Wealth I had at *Thebes*, rather than I would ever abandon her. But neither my pleasant and obsequious deportment, nor a thousand submissions, that I had newly practised to bend her, were of any efficacy, nor served for any other end, than to leave me hopeless and desperate. I knew there was no other remedy for me, but death.

Behold the cause of my resolution wise *Telimon*, for in fine, what should we think of, but only death, when we have no manner of content, nor pleasure in life? At least that kind of death, which I have chosen, would not it give her occasion to blame my desperation or precipitation; and I hope that the cruel one would have had some horror her self, by reason of her obduration, when she should have had leisure to contemplate the subject that I had unprofitably given her to repent her self.

The unfortunate *Eleandre* finished this history in a manner, so pitiful and sensibly touched and concerned, that *Agamee* and *Telamon*, were both melted and moved to compassion ; and so much the more, that at the same time his Forces, the recital whereof had drained and exhausted them, the sensibility whereof he had not felt nor was diminished in the height of discourse, nor was he sustained, but only with pain, he was constrained to lye down all at length, and covered his very face with his Cloak, as if he said, *Adieu* in the day wherein he would wholly have renounced all, if *Telamon* changed not the face of his destiny.

Azamée not only beheld *Erigone* with some kind of anger and indignation, but as if he had not then too much subject to be satisfied with that fair Sex, he could not forbear to cry out : *O Women, must the Gods have given you an Empire so absolute over the Spirits of Men, and must these Men at yet their own blindness, to make you the cruel Mistresses of their rest and of their Lives ! Telamon seem'd to have taken no notice of this small transportation of his friend, but turning himself gently towards *Erigone*, he signified to her, that he was ready to hear all that she was desirous to speak in her own defence, in the difference wherein she should be willing he should be a Judg.*

Erigone did accord and consent in the confidence she had of the sincerity of *Eleandre*, and of all the recital he had made, but she could not accord with him in the opinion that he would have given in relation to their Judges, touching the injustice that she supposed they had made her. But on the contrary, she failed not to employ this eloquence, which to her was natural, to endeavor to perswade *Telamon*, that all the injustice consisted in the obstinacy of *Eleandre*, and if the Shepherd was not convinced by her reasons, he could not defend himself from being shaken. *Eleandre* answered nothing thereunto, be it by reason of the weaknes wherein he found himself, be it that he believed he had there given satisfaction enough already. So that being willing to desist from further speaking, neither to the one nor the other; it remain'd to *Telamon* to pronounce sentence. But this wise Shepherd to whom the cause of *Erigone* appeared the least equitable, would not therefore use that authority she gave him to condemn her. He was willing that she should judg her self, and by that means convince her by reason ; having then discovered that all her repugnancy proceeded from no other sentiment than honor, which prohibited honest Women, for any cause whatsoever, to entertain thoughts of espousing the Murderer of her husband, she knew so artificially to contend the scruples of her Spirits, by the difference that was made her betwixt the actions, which the intentions rendred criminal, and those that are justified by their proper cause ; she knew so well to distinguish *Eleandre*, murtherer of her husband, as she conceived him from *Eleandre* Deliverer and passionate Lover of *Erigone*; she knew so well, in fine, how to shew him that it was not *Eleandre* who had slain her Husband, but that it was her Husband who would have kill'd *Eleandre* and she too, and who had even kill'd himself: and if then she changed not absolutely her obstinacy, at least she disposed of it so, as to give a beginning of some hope to this Shepherd and poor Lover, that he might take some care of his own life.

After that *Telamon* had thus laboured for the repose of desolate *Eleandre*, he reassumed his Inquietude for his dear *Tarsis*, or however as may be said to reassume that which he had never quite quitted. For although he had a little before heard some news, they had not omitted to hold or keep him still in suspence; and he was then alarm'd so much the more, in regard that this Shepherd delayed his coming to find him, longer than he had expected. He spake with *Agamée* when he saw *Celemente* and *Ergasle* to return, whom *Telamon* had left, as we have said, to take some care for the transporting of the dead body of that unknown one, near unto whom he had met them.

He knew from them, that they had bin delivered from that trouble, by some Cavalliers who having placed the dead Corps before one of them, was afterwards gone to take the same care of the other dead one, whom *Telamon* had seen near the Pond, and was afterwards return'd towards *Gonnes*. *Telamon* inquired of these two Shepherds whether they had not met *Tarsis*, and as he spake unto them, they saw him arive. *Telamon* ran immedately towards him, and impatiently demanded of him whence he came; *Tarsis* instead of replying him, demanded himself, *Whether he had learn'd nothing of Zelie*, and seeing that he told him nothing of news. *Ab my Brother!* cryed he, *there is neither hope nor consolation for me.* *Telamon* feared that this Shepherd had learnt, after he had quitted them, some mournful news of *Zelie*; he therefore inquired of him yet more amply than he had done at the first approach, of that which the Shepherd had known, but he found in conclusion, that the subject of his dispair was no other than the unprofitable success of their inquiry.

Tarsis afterwards recounted to his Brother, but with a voice interrupted with Sighs, that which had detain'd him that long time. He told him amongst others, that at his coming out of *Hippique*, ranging one side and the other, indeavouring to learn something of *Zelie*, he had seen some Women pass a far off in a Chariot, environed with a numerous Company of armed Men, that his love having then made him doubt, whether *Zelie* might not be amongst them, he went in pursuite of the Coach or Chariot; and that as he was following of it, he perceived *Telamon*, from a rising ground where he had past, and from whence he had sent him a Shepherd, that this pursuite had insensibly drawn him even to *Gonnes*, where he knew that these Ladies were the Princesses *Troyade*, *Arsinoe* and *Antigonée*, whom *Alcime* had detain'd Prisoners, and whom he had caused to be conducted from *Pidne* to *Gonnes*.

Ergasle and *Celemente* having joyn'd themselves to them, sadly signified to them the resentment they had for the inquietude of *Tarsis*. *Agamée* wisht even that *Telamon* would present him to his Brother, because it was almost Night, this wise Shepherd, who would not quit *Tarsis*, engag'd him to come to lye at *Cenome*. They wanted not subject wherewith to entertain themselves by the way. So many Adventures presented them in so little time, that they seemed, Fortune had taken delight and pleasure to pile and heap them one upon another, sufficiently furnishing them, with ample Matter of discourse. *Agamée* above all, had perpetually in his Mind, the miracles which he had read in the history of *Kion* and *Leonides*: but *Tarsis* could not dream of any other

than of one only one of all his Adventures. The loss of *Zelie*, occupied and took up all his thoughts. If he made reflection sometimes upon any others that hapned to him, that was but there to search out the clear manifestation of that which caused the only subject of his thoughts.

His Brother and Friends used all their indeavours to comfort him, and each of them according to his own *Genius*, one may say, that they essayed all the different and various ways imaginable. *Telamon* who was tender and complaisant, entred into the sentiments of his dear Brother, and that was no other, but in dissembling his grief, that he indeavoured to mitigate and sweeten it. *Ergaste* who had his Wits more prompt and witty, opposed it openly, and would have convinced him by reason. *Celestante* having an humour more frolick, was desirous to make a diversion of his displeasure, and indeavoured by little and little to change their serious discourses and considerations, to more pleasant and jocund Entertainments. *Agamée* who was preoccupied and fore stalled with his own proper displeasure, retired always to himself, and consolated him by his own example.

Amongst other things, *Telamon* said unto him, *My dear Brother without doubt you have cause to be afflicted, but you must not therefore figure and frame things to the utmost extremity, after the Idea of your own troubled imagination, you know very well that Zelie is wise, and you also do not in any wise doubt, but that she loves you, and the very last words that you your self repeated, are a very authentick and an assured testimony thereof.* You ought not therefore to think that *Zelie* being prudent, would not do any thing of concernment and importance, without due and mature consideration, nor that she loving you, could take any resolution, which might wound the amity and friendship she bears you. That which I imagine is, that this Shepherdess not being willing to see you against the Will of her Father, and moreover, not being able to live so near you without your sight, she is possibly withdrawn to the house of some one of her Friends, and there to attend the change of *Lucippe*. However it be said *Ergaste*, *I find Tarsis you have no new subject to afflict your self.* How long ha' b it bin, that you told us that you had lost hopes to espouse this S^repherdess, and that you are reduced even to that necessity to despise your self of her sight? In very deed, you ought to esteem your self happy in an occasion which should finish the dissolution of your Engagements, and thereby rendered you free and at liberty, without which you had, it may be, bin in some more than ordinary pains and trouble to have had a recovery. Have you not been not long since, in the most dismal and deplorable state imaginable? For I avow to you, for my part that of all the tortures and racking torments of Love, I find none so unsupportable, as to be near one beloved, and to be obliged to live, and to live as if they were separated a hundred thousand furlongs, and to be present and absent all at once; that is to say, to feel the movements of ardour and impatience, which represents the presence of the Mistress, and at the self same time all the regrets imaginable, all the inquietudes, and in a word, all the troubles and pains of absence.

It must be avow'd, reply'd frolick *Celestante*, if we were all very wise, we should never dream of having to do, either with love or friendship: and I say it all before thee *Ergaste*, than me the very first, I was very

very much a fool, when I went to ingage my self to be thy friend. For tell me a little, if there be any thing more rediculous than to see a Man, who hath still naturally more pains and trouble, than he can sustain, should he yet go and contrive and associate himself, and bring upon his own self the troubles of others, and that by example, that I should go and constrain my self to condole all thy displeasures and regrets, to be a Co-partner and Comrade in all thy weaknesses, and to suffer for all thy follyes. But that which is worst of all, must it not be the loss of ones Wits and Senses to be figured, as I have formerly bin, as if I could not live without thee, as if I had already lived there in times past, and as if there were not one hundred thousand others, with whom I might live without doubt much better? *Ergaste* answered him not, by reason he sufficiently divined what was his intention, and that he would leave him at leisure with *Tarfis*, to make himself applications upon these reflections.

So *Agamée* began to speak: O Shepherd! said he, addressing himself to *Telamon*, that you have reason to say, if we were very wise, we should never dream of Love, for can there be put into the Spirit of a Man, any thing more dangerous than a desire, to overpress and overwhelm our selves with longer pinings and impatient Consumptions, and which makes our destiny depend upon a feeble Sex, unconstant, capricious, petulant, and in as great an incapacity to command, as to obey. I can better speak than any other Person, because I know it by experience, and that I envy *Tarfis*, all the subject that he believeth he hath to be afflicted. *Telamon* who sought no other than an occasion to take from *Tarfis* the application which had unfortunately seized his Spirits, had bin very joyful to have taken these pretexts, and ingage *Agamée* to make them a recital or repetition of his Adventure, imagining that he would not have made any scruple to tell it, since he made no complaints before them: and he demanded this repetition so much the more willingly, in regard he remembred, that he had heard him spake before, that if *Tarfis* knew it, he might thereby be able to meet with reasons to console himself. But in regard they found themselves so near that Hamblet, and that it was likewise very late, and that *Agamée* had Affairs, which obliged him to retire to his Host's house, he besought *Telamon*, to remit the party or match to another day, and quitted them with impatience to rejoyn them, which is not comparable, but to the extraordinary esteem which he had conceived for these illustrious Shepherds.

The End of the Third Book.

Tarsis and Zelie.

The Fourth Book.

TARSIS repos'd not all night, he wholly spent it in such regrets and alarms which are not conceiveable; framing in his conceit a thousand dismal resolutions, the execution whereof was not suspended, but though I know not some remaining hopes, that he supposed or felt even ready to finish. He repast and went over again yet a thousand times more, all the circumstances of his disgrace: but the more reflections he made thereon, the more he found subjects and grounds of desperation. For though he had bin willing to perswade his Brother, that assurance that he had to have heard and seen *Zelie* in the same boat, which he had over-taken by swimming the preceding Night, and where he also had not however found her moment afterwards; that meeting that he had made the Morrow of the same Boat, by the brink of the River, according as he conjectured by the roll of Papers which he there had found; this unprofitable search, that not only himself, but so many other persons whom he had still known, had made all the day by the orders of *Leucippe* and *Melicerte*, and above all, that resolution of losing himself once for all, what he had understood alledged by the Shepherdess, from her own Mouth, a little before he cast himself into the River. All these things (I say) seemed to him convincing proofs of a disaster, which he could not imagine alone without trembling and shaking with horror.

After having finished the dissipating of these mournful and violent agitations of Spirit, the small forces that the wearisom tediousness of the preceding night, and those which the day had left; in conclusion, sleep or rather lassitude and weakness had shut up (in despight of him) his eyes, and he slept some moments, only at the hour that the day light awakens others. *Telamon* came a little afterwards to his Chamber, to know how he had passed the Night, but seeing it fast shut, and having heard no noise, he withdrew himself for fear of giving trouble to a repose, that he much doubted had neither bin very long nor very quiet. Then when *Tarsis* who slept, but as we usually say, dogs-sleep, had heard him, he leapt out of his bed, and inquired whether he had heard nothing of *Zelie*. *Telamon* seeing that he was awake, returned and came into the Chamber and asked of him how he did. *Ab my Brother*, answered the Shepherd, make you any doubt of the estate wherein I am, since you have learnt no news of *Zelie*? And being almost already clothed, he besought him to go with him to *Callioure*

to know that which *Leucippe* and *Melicerete* had understood. They had already entred into a Meddow, which extended it self from the South from *Cenome* to the River *Penee*. When he discerned an old Man on horse back, which came towards them upon a hand or rather a wild gallop, from the distance that he might spake unto them, he demanded of them the way to the house of *Alcidias*. *Telamon* and *Tarsis* presently believed that the sound of his voice was not unto them unknown, and they had the same conceptions of his Phisiognomy: but when this Cavalier, who still approached them, was near enough to give them opportunity and liberty well to consider him, they believed him to be *Straton* the Philosopher, the self same whom they had known at *Panticapée*, and who had written their History to the Prince *Philadelphé*.

Straton was no less surprised than they, when he had confronted them, but the opinion he had of their death, hindring him their knowledg, he admired only the similitude and resemblance, which he found of these two Persons, with those two unfortunate Brothers, whose memory were to him so dear, and this resemblance renewing in him the regret he had had of their loss, in bringing it to their remembrance, and he could not avoid speaking with a sigh, and lifting up his Eyes to heaven. *O Kion! O Leonides.*

Although he pronounced those words very low, *Tarsis* and *Telamon* (who attentively observed him) well understood them, and these words having finally decided some remaining staggering and wavering uncertainties, which held them in suspence, they made no further doubt but that he was the very self same Philosopher *Straton*. So that *Telamon* first of all running to him; *O Straton* cry'd he, *is it possible that 'tis you?*

Never was surprize so great, as was that of *Straton's*, when he had understood by *Telamon* and *Tarsis*, that they were those two whom he had known. He hastily alighted from his horse to imbrace thiem, and demanded of them a hundred times one after another, and chiefly of *Tarsis*, how it was possible that he could be living. *Alas Straton*, reply'd *Tarsis*, *I am more astonisht than you, although for different reasons for you are doublets astonisht, that I have escaped death, by reason of the condition wherein you saw me at Panticapée, and I am not astonisht, but that I have bin able to conserve my life at Tempé, where Fortune persecutes me with much more rigor, than ever it did else where.* These words were accompanied with a thousand Tears, which made *Straton* believe, that the disgrace of which *Tarsis* had, was very strange, since it seemed that it defaulked and abased from that great courage, which so many other perils and dangers could not be able to move; for which reason he inquired of him the cause. But *Tarsis* not judging that time proper nor convenient to entertain him, prayed him to defer that discourse to another season, and besought him to tell him how he had bin brought to *Tempé*, and above all, what had caused him to inquire for the house of *Alcidias* his Father.

Straton understanding that *Alcidias* was father unto *Telamon*, testifiyd much joy, and that news brought to mind some marks upon his face, on which he had not seen, more than signs of some extreme grief, since he had inquired of him the subject, which had brought him to *Tempé*.

O great Gods ! cryed he, lifting up his eyes towards heaven ; I doubt not, but that you have taken a resolution to save my Illustrious Prince, since that in this disgrace, you have taken the care to fall into the hands of Kion and Leonides. Then addressing himself to them, I believe not, continued he, but that the misfortune which constrain'd me, to seek the dwelling place of Alcidias, was capable of any consolation, but it must be avow'd that the Gods sent me more than I could be able to hope in so dismal and mournful an occasion, to cause me to meet you yet living, and in a place where I have such great need of friends, and where I find you so apt, fit and seasonable to favour my design, and that I may in consequence receive from you some marks of your Generosity. For in fine, I will not conceal from you, that Fortune hath since a certain day put (for so I may say) the life of one of the greatest Princes of the World, into the hands of Alcidias. But are you willing that I should unriddle you this obscure Mystery? continued he, seeing their surprize, if it be convenient for you and your leisure will permit, conduct me I beseech you to the house of your Father ; for although it was but yesterday in the Evening that I departed to go to Gonnes, it is in that I went astray in returning or coming from thence, and I will declare unto you in requital, by the way, the subject of all our mournful Adventures and Passages. Although these two Shepherds penetrated not the sense and meaning of this discourse, yet they judg that this meeting hath some dependance upon that of those Cavaliers, whereof the most apparent had bin transported the preceding day, in so ill a plight at the house of Alcidias ; and the advantageous Opinion, that both the one and the other had immediately conceived, not having bin able to leave them, without a very great desire to know him, they were ravished to find so favourable an occasion, besides that which I invited them to another place. However as it was not simply to satisfy their curiosity, that Straton had besought them to go with him, but that he signified to them also, that he had need of their aid in an important occasion, and that it was neither becoming them, nor would it suit with their generosity to refuse him, they were then a little straitned. However Tarjis spake to him thus freely. Straton if you absolutely have need of two Brothers, neither the one nor the other will hesitate nor deliberate in following you : But if one alone can suffice you, in the service you desire of them, I pray permit that they may be separated for some time, and that while my Brother goes with you, I go to a place, where most important Affairs do require us both. Straton understanding that they had Affairs, made an excuse for his own part, and would not only have declined even the acceptance of their offer, nor yet permit them neither the one nor the other to withdraw from their Affair, if it were his own sole and proper interest and concern that he went upon there ; but as he acted on the behalf of a Person of high Quality, to whom he would give place, and for whom he had the highest esteem of any Person throughout the World, he did what he might possible be able to do, to ingage Telamon not to refuse him. Telamon had would not have done it, though his life had bin at Stake to have gone there, If there had bin no other than his own interest that had called him else where : But as he acted in the service of his dear Tarjis, and above all, that in the condition wherein he saw him, he feared the

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consequence of his displeasure, he could not well resolve to abandon him. *Tarsis* did sufficiently remark and observe him, and doubting the subject and cause of his apprehension: *My Brother*, said he, *let it not be said, that we have refused Straton the Philosopher the only service that he ever required, and that in our own Country. It's with grief that I see my self deprived by the disgrace you know, from that satisfaction that I would have had in rendering it him my self.*

Supply therefore for me, my dear Brother, besides you know I have not at present need of you; and I protest unto you my dear *Telamon* (added he very softly imbracing him) that I will have a care of you for *Tarsis* as long as you will have a care for him to succour our common friend. *Telamon* could not then dispence with the leaving him. *Tarsis* took leave of *Straton* only as for some certain hours, and continued his way towards *Callioure*, whilst the two others took that of *Hippique*. *Telamon* would have obliged *Straton* to mount on horse back, and told him for that end, that it was very far from the place where they then were, to the house of *Alcidias*: but *Straton* would by no means do it, but led his horse by the bridle and walked side by side with *Telamon*, and so entertain'd discourse on the subject of his Journey.

I would not so liberally use your generosity. O Kion, said he unto him (for he yet knew no otherwise) if I were not assured that you will have the same joy to be able to contribute to the service of a great Prince, that Fortune hath in some sort committed to your care, and if I could not declare, that you are there in some respect obliged by an esteem so great and so perfect that he hath of you, and of your Brother, that the memory of Hermodius and of Aristogiton, is not more venerable to the Athenians than is yours, to the Prince whereof I speak. For in fine, I know not whether you have understood, that he was yester day carried unknown very much wounded to the house of *Alcidias* your Father: but however it be, you shall know, that this unknown is the great Ptolomée Philadelphe King of Egypt. *Telamon* was not a little surprized with this news, and although he was ignorant by what odd humorous events Fortune had taken pleasure to sport it self in the Destiny of the greatest of Men, how is it, that it can be any wise imagined, by what accidents possible could the King of Egypt come to *Tempé*, and that he should be there in an Equipage so different, from what was convenient for the most puissant Monarch of the World. But as he had learnt for what reason he had bin carried to the house of *Alcidias*, since it was he himself that conducted him there; he signified to *Straton*, that although in part, by what mournful accident this great Prince had bin wounded, he could not refrain from returning thanks to the Gods for the occasion, which procured his Father the honour to have received under his roof so illustrious a Guest, and made him hope to have the honour of seeing a Prince, of whom he had heard such magnificent things, and moreover that he should be able to do him some service. This occasion is yet more mournful than you conceive, reply'd *Straton*, and if the Ages to come will have difficulty to believe this rare example, that your Family gives all the World, of a perfect amity and friendship between two Brothers, they will perhaps have more to conceive the tragick effects of a fraternal difference, that all the Land of Egypt weep for a long season in the Royal Family. *Telamon* had sufficiently understood what

what had bin spoken of *Ptolomée Philadelphe*, that he was one of the greatest Princes of the World, as well by his vertue as by the Potency of his State: but that which he knew of his life, was not capable but to augment in him a curiosity to learn that whereof he was ignorant. It's therefore the cause, why he made no difficulty to explique himself to *Straton*: and this Philosopher who had no greater satisfaction, than in publishing the glory of his Master, and principally before Persons so capable of being just Imitators, was well pleased to satisfy *Telamon*'s desires, and he did it in such a sort, till continuing and passing on their way. But it was not however but still after *Telamon* had satisfied by a few Words, the curiosity of *Straton*, in understanding how his Brother and he were yet living, afterwards the Philosopher contented also that of the Shepherd.

The History of *Ptolomée Philadelphe*.

Ptolomée surnamed *Lizus* King of *Egypt*, doubtless the greatest, and the most illustrious Successor of *Alexander* the Great, espoused two Wives, the first was *Apamée* Daughter of the old *Artabase*, whose eldest even *Alexander* himself had married, and the second was *Berenice*, who was then Widdow of *Aridée* brother of *Alexander* the great, *Apamée* bare to King *Ptolomée* three Children. She had first a Daughter who was married to *Lysimachus* King of *Thrace*, and afterwards she lay down with two male Children successively.

The love of the *Egyptians* for this good Prince occasioned him to call his two Children by the same, (even his own) name, in conformity to a publick Decree, so that all his Successors called themselves *Ptolomées*, in memory of that illustrious Founder, or at least the Restorer of the Kingdom. But to distinguish them, the elder whose inclinations presently shewed themselves impetuous, turbulent, and tending to confusion and disorder, was for that cause named *Ceraune*, from the Greek Word, which, as you know, signifies to thunder, and the youngest was named *Philadelphe*, which in the same language signifies, loving his Brother, for the reasons that you will see afterwards.

When these two Princes were of age to come from under the hands of their Governors, the King their Father did me the honour to send and fetch me as far as from *Lampsaque*, and signify to me, that he would commit their education and instruction to my care and tuition; and to that effect desired I would dwell near him. I was not deceived in my conceptions, nor in the thoughts I had immediately of the young Prince *Philadelphe*; never was there a Nature more pleasantly fair, nor more happy than that of this young Prince. For besides his beautiful countenance, his Body singularly well shaped, as you will observe, he had variety of all great and commendable inclinations. He took delight in exercises of War and Feats of Arms, very much devoted to Literature, even to take delight therein, as young

as he was, he soon addressed himself to take a pleasure in Libraries ; he was Good, Liberal, Generous, Gallant ; but that which was predominant over his Spirits, was an admirable tendernes towards his Brother. As for him he was of a Nature directly contrary ; its true he was not ill made nor shap'd in point of his Personage ; but he loved neither the exercises of the Body, nor yet those of the Mind. All his diversion, was in being found in the company of young debauched Persons who applauded him. He was not able to suffer himself to be conversant with Persons that were Ingenious, and had good Parts ; and more particularly, of Women-kind ; because he was then obliged to refrain himself, by the different Port towards that Sex ; and above all, he was monstruously jealous of his Brother.

That which fomented it the more was, that all the honourable and ingenious Persons, made all their Courtships and Addresses to *Philadelphie* (unless it were five or six debauched Ones,) and no Person could comport or bear with *Ceraune*. I did what in me was possible to reform and correct the Nature of this unhappy One ; The King forgot nothing that depended of him, and that which he took to task above all, was to unite the Hearts of these two Brothers, as very well knowing that so good and fair an Union, is the strength, force and support of a Family Royal.

But Destiny had otherwise appointed, and the fairest proof there is in the World demonstrateth, that there is no resisting of its Decrees, that is, that all the remedies that we can thereto apply, will prove unprofitable, and so were they.

If we had any thing grievous, *Philadelphie* had yet more ; he would frequently complain to me, as of an Evil, whereof he could never be consolated ; I should take up whole dayes, to recite you the Cares, and the Complaisances with which he endeavoured to gain the good Will and Favour of *Ceraune*, and even to what point his tenderness and friendship would extend it self towards him. I call to mind, that amongst others, that one Night *Philadelphie* returning from the City somewhat late, was attacqued and even wounded by a certain Company of young Ones, whose Counsellor his Brother had been. Some of them having been taken, avowed that the jealous Prince had ingaged them to that Assassination : and the King was so incensed, that he not only resolv'd to have the Assassines severely punished ; but he even caused *Ceraune* to be put in Prison, with great menacing Threats against him. *Philadelphie* having known it, immediately rose from his Bed wounded as he was, and went to find the King his Father, and cast himself upon his Knees, protesting to him, that he would not depart till he had obtain'd the Liberty and Favour of his Brother ; and after he had gain'd that, he besought the same for the Assassines ; because he knew the friendship that *Ceraune* had for them.

But that which is strange, is, that he caused to be concealed from *Ceraune*, his so generous Actions ; for he had such a furious bent of Envy, that he would not only be jealous of these marks of Credit which his Brother had upon the Spirit of the King, but also of his Vertue and Generosity.

The Gods are my Evidences, I do not here aggravate the faults of the Dead, to give all the Honour and Glory to the Living ; for as dead as he

is ; I yet love his Memory as that of the Son of a great Prince my Benefactor ; and I do not declare you this but with Grief, and for as much as it is the Original and Foundation of this History.

Philadelphus not being able to extinguish the furious Jealousy of his elder Brother, went to find the King, and besought him to banish himself for some time from his Brother ; hoping that by little and little, he would be appeased and his Fury mitigated, when he should see him no more. And for as much as there was then no War in *Egypt*, where he could be serviceable, he demanded leave of him to go into *Sicily*, where *Agatocle* King of that Island who had espoused a Sister of *Berenice* was in Arms against *Democrate*. The King gave him permission, and furnish'd him with a Ship ; the Prince there Imbarked, and *Stilpon* my Son had the Honour to accompany him in quality of his Esquire. But alas ! the danger wherein this Prince cast himself, was worse by far than that which he thought to avoid.

The first day of the Imbarkation was happy enough, but the following night, there arose so furious a Tempeit, that after the Ship had bin toss'd and batter'd two days and nights, she was at length Wrackt and Stranded against Rocks in the *Ionian Sea*. Of all those that were in the Ship, there was not one that could escape, but only the Prince and my Son ; who having clasped in their Arms the Masts of the Ship, were cast fairly on the Land. It seemed to them that they had soon only changed the kinds of Death ; for that certain place whereon they were cast, was a Desart where nothing presented them, but the sight of Rocks. In fine, after the Prince had unprofitably spent a part of the day, endeavouring yet to save some of his People, he was constrained to retire, and seek where to go himself, and towards the Evening himself and my Son met a Path a little trodden, all along which they marched a long time, mounting still between frightful Precipices. After they had walked about a Furlong, they found themselves almost at the point of the highest Rock that was upon that Coast ; where they met an Adventure or Accident sufficiently surprizing.

Towards the Top or Knap of the Mount, there is a hollow place Natural, or by a kind of a Miracle, there is met a Source or Spring of Water so abundant, that scarcely such an one can be seen in the frehest Valleys ; and this Water precipitates against the Rocks with a great Noise, to go and loose it self in the Sea. The Rock bending it self on high, is there formed like a Vault, hung with Moss naturally, the entrance is shadowed even with some Trees, which take their nourishment and sustenance from the Veins of the Rock, and which renders that place one of the pleasantest and most delightful of the World. For from thence they may at all times in the noise of that natural Cascade, be out of the piercing of the Sun and falling of the Rain, and even sheltered from all incommodious Winds, see all that which passeth on the See, and with pleasure consider all the neighbouring Coasts.

It is there in that place, that Fortune conducted *Philadelphus*, and he was no sooner at his view thereof, but he there discerned a thing surprizing enough. You know how the Painters draw *Minerve*, the head-piece or Helmet on the Head, the Corselet upon the Back, the half Pike in the Hand. The Prince saw at the entrance into this Vault,

a Maiden in that equipage, who was set upon a seat of Mois, which Nature seemed to have made on purpose, but a Maiden whose Vitage was formed with Drafts so delicate, and so well proportion'd, whose Glimpse was so glittering and admirable, that he was only capable of taking her for a Divinity. Her Complexion and Hue of an equal whiteness, in similitude equal to that of a Lilly, she was animated as with Vermilion in the Cheeks, and raised with a little Mouth like a Carnation, that the most lively Limner or Painter cannot imitate. A peaceable, quiet and profound Sleep, which the Head lull'd along, had obliged to bend and bow and lean it self on one of her Hands; and such a quantity of Tresses of fair Hair loose, which hung apart upon her Neck, that there was nothing but their Beauty which could console *Philadelphus* to lose that, which they conceal'd and hid from him, and could not freely see'te little that her attire left uncovered from so fair a Breast. It is very true, that he yet had wherewith to recompence himself by the view of one of her Arms, the whitest, fairest and the best framed of the World, by reason the posture wherein she held them whereby to lean her Head, gave occasion to the Sleeve, which being broad and large, fell and left it appear naked even to the Elbow; whilst the other wherein she held the half Pike being carelessly stretched the length of her Robe, displayed the whiteness, and just proportion of a Hand, capable to deface the shining whiteness of the Snow it self. But to paint and better delineate it to you in one word, my Prince often said unto me, that he was so troubled with this first view, that she was the Dæsse or Goddess *Minerve* her self, which was come to repose her self in that Rock; and that he felt himself by this fair One unknown in so profound a respect of Soul, that he was almost ready to prostrate himself before her to adore her. In conclusion, he resolved with himself to approach her a little nearer, whereby to judge better; but it was with all the circumspection imaginable, for fear of awakning her. Admire here the prompt, ready and violent effect of this sight in the heart of *Philadelphus*; he came from a sad, mournful and cruel Shipwreck, his Body all wearied with the agitation of a Tempest of two dayes and nights, his hair and Attire all moistned and wet of all sides, as you may think of a man which comes out from the middest of the Water; and although in that state, as if he had bin smitten with a suddain Blow, he felt nothing but his Love, springing. He waited to contemplate of this fair unknown One, and instead of awaking her, to demand where he was, or to go at least to seek out some certain place, where he might dry his habit and repose himself, he turn'd himself to my Son, and striking him gently on the Arm, he said unto him, with a low voice, *Stilpon*, doest thou see her? Gods! What shall this be anon, if her Stature and her Eyes carries a resemblance to that which appears? And at the self same time, he betook himself to consider her, as if he had bin fully resolved to wait there until she awaked, and as if he had nothing else to do.

My Son, notwithstanding their disgrace, and in despight thereof could not abstain from Laughing at the Design of the Prince; and as for him, nothing hindred him, to resent the Incommodity of their Shipwreck. My Lord, said he to his Master, we will return when it shall please you, to see if the eyes and the Stature of this fair One is

worthy of the rest : But for the present, you will permit me to tell you, that my advice is, that you think of going to a house, which I perceive is near this Place, to dry you and repose your self.

This discourse occasion'd him in some sort, (*I say Philadelphæ*) to come again to himself, he himself was astonisht at his own Transport, and knowing well that the thoughts of my Son were then more reasonable, than his own, I see, well said he to him, laughing, that *Stilpon* is not so Gallant as *Philadelphæ*, and that when he is well wet, he would pass never a day to consider of a fair One. At these words, he endeavoured to make himself retire ; and parting from that place there, the softlyest that he was able, for fear of awakening this unknown One, he descended still following the same Path-way, towards a House, which my Son shewed him in a Plain which is the other side of the same Rock.

All the way they walked, the Prince entertain'd him almost, with no other discourse than that of the unknown, and they could not in effect frame to themselves by any reason, why a Maiden could be in that Place with those kind of Habiliments and Attire. They arrived a little afterwards at that House, and at the entrance, they met with a Man, of whom they demanded in the Greek Language, the name of the Countrey, and some Place where they might Lodge. This Man, being stricken or Inspired by the amiable Countenance of *Philadelphæ*, and altogether as much with his disgrace, which appeared sufficiently by his apparel, answered him ; *As to the Country, that they were in the Island of Corcyre, appertaining to the Athenians, and as for Lodging, that there was neither City nor yet Village, from which they were not distant seven or eight Furlongs : but if he would be willing to pardon the incommodousness of his Habitation, and would be received under his Roof, he offered him his House for a Retreat.* *Philadelphæ* made use of the Civility of this Man, who placed him with my Son in a Chamber.

As the Island belong'd to the *Athenians* who had not then a good understanding with the *Egyptians*, he would not there make himself known, and had he bin in a Countrey less suspect, perhaps it would not have bin proper for him to declare who he was, in so sad an equipage least he should thereby be exposed to all the Hazards that insulting Fortune might toss him withal.

So that he caution'd my Son, not to declare his Name, and to live with him, as if they had bin equal and Companions of Fortune. The evening being come, their Host asked whether they desired that their Supper should be brought into the Chamber, or if it pleased them better, they should take Commons with the Family. *Philadelphæ* had rather have been alone, but believed, that he would have incommoded him less and would treat him more civilly if he did eat with him. In going into the Chamber where the Supper was prepared, he saluted the Wife and Daughter of his Host, and was strangely astonisht, when he having considered his Daughter, he knew her to be the self same, whom he had met among the Rocks, in the state and condition, we have said.

She had not the same Attire, her Apparel was simple, but in this simplicity, she appeared yet a thousand times more fairer than before,

and

and made it out clearly to be seen, that without any ornameat she had need of none than of her self. If she seemed so admirable to *Philadelphe* being a sleep, it was very much otherwise, when with all that which he had there observed of charming him, he saw the grace and the freedom of a marvelous pitch and stature, animated with Actions majestick and modest, and above all, when he found himself solely dazzled with the glittering beams and vivacity of her incomparable Eyes. O ! for that he felt a great redoubling of ardour at this sight, and which made in his heart a strange renewing of a Wound which was first given him, which had rendred the healing thereof very difficult ; and he could not then refrain from giving some evidences thereof, as soon as he knew her, *I know not*, saith he, addressing himself to his Host and Hostess with a smile. *It would surely make too well for me here, in case the Sea had left me any thing to lose ; for I do either deci ve my self, or else this amiable Maiden, hath Stolen the Visage of one Minerva that I have met among the Rocks, and if she can well dare rife the Goddesses, I believe she will not spare Men.* *Stesistrate and Argene* which were the Names of the Master and Mistriss of the house, easily apprehended this obliging jesting and merriment ; which was the cause that *Argene* turning towards her Daughter with a Countenance, which well witnessed the tenderness and love which she bear her : *It is true Arsinoe, said she unto her, that I think you were a fool to be running so disguised, and they would have done very well, and favoured you much, if they had taken you for another in that pligt.* *In truth my dear Mother,* reply'd gracefully *Arsinoe* with a modest blush, *I must also have divined that he should this day have made shipwrack upon this Coast, to fear being seen in the Desart where I went to walk.* Whereupon *Stesistrate* recounted to my Prince, that the same day they had celebrated the Feast of *Minerva* throughout the Island, that in that solemnity all the Maidens were accustomed to be in the Temple in the like Apparel and Equipage, that *Philadelphe* had met his Daughter in, that *Arsinoe* being return'd from the Ceremony something late, she had through laziness or idlenes neglecte to devest her self, and so went to walk in the place where she was fallen asleep.

Although the lassitude of two days and nights painfully, as were the precedent, should have constrained *Philadelphe* to seek rest as soon as Supper was done, yet he had a thousand troublsom pains to withdraw ; and for a pretext of continuing a longer space of time with his Hostess, he began to make them a recital of his shipwrack, after some other Adventures, that he forced to feign to accommodate them to the Design he had taken to disguise himself : in conclusion, he withdrew but rested not, the beauty of *Arsinoe* entertain'd him all night ; the Idea or Image of her went not out of his thoughts, and she was represented unto him there so fair, so charming and adorable, that I believe he would then have preferred the possession of her, before the possession of what could be found on earth.

He was well content to have made shipwrack, since that he had seen *Arsinoe*, and setting aside by way of reserve, the compassion he had for so many People drowned, I know he would have bin ravished with delight, though some other tragical Adventure also, had procured him the opportunity of continuing a longer time, near where she was.

But

But he had no kind of pretext, for the Capital or Metropolis of the Island being near, and himself in plight to go there, there was no appearance of an occasion that could constrain him to continue a longer time, to incommod them.

So that the next morning he arose with an unconceivable sadness, when he dreamed that it was not but to take leave of *Arfinoe*. He resolved with himself notwithstanding not to depart without having at least the satisfaction to entertain her; and for that end he commanded my Son to counterfeit himself sick, and to keep himself late in bed, that he might in the mean time, seek an occasion to discourse her. He could not find one according to his wishes; for the young *Arfinoe* was always near to *Argene*, only he had the satisfaction to speak in her presence, and to give her to understand from that time, some part of his Sentiments. *It is with great reason*, said he, *once amongst other times to Argene, that you have chosen your dwelling near to these Rocks, and that you have fortifyed your self by these strong rails and ramparts, being to conserve a treasure so precious, as is that which you have in your house.* My Lord, reply'd the Woman, smiling and looking upon her Daughter, in such a manner which might make one see the pleasure she took, in hearing her commended; *in fine, a Child is in effect, always a treasure of the Father and the Mother; and it's without doubt that only reason, that makes you speak so of Arfinoe.* *Philadelphe* reply'd, *they accuse Mothers of being always blind, through the good opinion they have of their Children: but if you speak sincerely your self, I would accuse you of a contrary blindness; for I protest to you, that in all that I have seen in the time I have lived, I have not seen any thing ever so fair, as that which I saw in your house.* *Argene* reply'd modestly to this discourse, and as *Arfinoe* still left *Argene* to speak for her, my Prince could not possible be able to cause her to speak, unless 'twere very little, nor yet to enter into this conversation, but in that little she spake, he found so much gracefulness and promptnes of wit, that he was much more charmed than heretofore.

He had, as I have told you, resolved in the Morning to depart after dinner: but when the time was come, all that resolution was vanish'd, and he obliged my Son to continue the same pretext of their sojourning in that house, till the next day, imagining with himself that as he would have had more time to resolve to depart, he would find less pains in loosing and disengaging himself. However on the morrow he felt himself there yet more indisposed than the first day. So that the curtesy and the generosity of his Hostess, seconding his intentions, and more yet a very real indisposition, which unexpectedly concurred to my Son, by reason he found himself more unable to sustain and support himself under the weariness, lassitude and pains of the late shipwreck, which the Prince did not feel, he continued fifteen days with them, without believing almost, that he had there spent one intire day. It is not possible to declare how much care he took in the mean time, to find a favourable & convenient opportunity or moment of time, where to entertain and discourse the fair *Arfinoe* alone: but be it that this virtuous Person defy'd, be it that it was by a simple scruple of her modesty, and of her shamfastness, pudicity or chastity; so that so many times as he sought occasions, so many times she took the trouble to shun and avoid them. In such sort,

sort, that he could never speak unto her, but in the presence of *Argene* or *Stesicrate*.

However in despight of the compulsion, constraint, and violence all this presence gave him, how many new pleasures, delights and subjects of love and admiration, did he not find in this charming conversation which discovered him so many rare, bright, fair and shuning lights in the delicate Wit and Parts of *Arfnoe*, and which demonstrated him in the end, some part of those wonderful and marvellous Qualities, which adorned and garnished the Soul of this divine Person? Truly altho' gh that at every instant he essay'd to prepare himself for the mournful time of departure, which he fore-saw necessary: The more he indeavoured to dispose himself thereto, the les he found himself capable; so that although my Son was perfectly healed, if however *Philadelphie* had not bin afraid to render him suspect, by too much importunity, I believe he would never have bin able to resolve to quit, and to take leave of the house of *Stesicrate*.

In fine, *Stilpon* being healed, the Prince took leave of his Host, and he would in parting have left him some marks of his liberality. drew out for that end the fairest Diamond in the World, out of a little Casquet, that my Son had by good fortune saved from shipwrack, and as he believed it too small a thing for the Father or the Mother, he presented it to the Daughter; *Arfnoe* refused it, she blushed even as if ashamed to have bin believed capable to receive it, and never was it possible for *Philadelphie* to make her accept of it. His indeavours were also all in vain to *Stesicrate* and *Argene*, whom he unprofitably conjured to make them constrain their Daughter to take it, and he was forced to content himself with the acknowledgment of words alone.

I will not exaggerate or yet aggravate you, the new effect that the generosity of *Arfnoe* made yet upon the heart of this generous Prince: but, this there was, that being parted from thence, he declared to my Son, that he was resolved not to go very far from that house, that he had not yet had the satisfaction to see again that amiable Person, and to entertain her once at least in particular, and for that purpose, he told him, that he would lodge in some neighbouring house, whence he might more easily spy an occasion. *Stilpon*, *Stilpon*, said he to my Son, still speaking of her, *I avow that this Maiden bath neither the air nor the heart of a countrey Maiden*. My Son who would divert him from this springing and rising Passion, whereof he fore-saw not any good effect, answered to that which the Prince had told him: *I avow it, my Lord, but she bath the birth, and that is enough to make you conceive she is not worthy of you, and that you ought not to remain here. What sayest thou my friend, what sayest thou, for the Son of a Philosopher?* and thereupon he recited him these Lines out of a Greek Poet.

In what Rank soever one may be born, Love knows how to equal Shepherds and Kings, and all those who conform to their Laws, are all equally Subjects to the self same Master. It decides all Debates,

Of all Fortunes and Ranks, among those who assemble and unites them together.

And there sets them equally at one, where he found them not so.

After many Discourses of this nature, they met with the House of a Peasant very near them, and *Philadelphe* ingaged him by a liberality considerable enough to lodg them some dayes without their discove-
ry. There they confirmed him a thing, which he had already known
at the house of *Stesicrate*; to wit, that *Stesicrate* and his Wife were
strangers in the Isle, and that they had not bin there above thirteen
or fourteen years, but he could never precisely know neither their
Countrey nor their Condition, nor yet their Fortune, only they told
him they had lived there always a simple People, yet notwithstanding
fufficently well with much reputation and honor, and of general integri-
ty and uprightness. They made him also a thousand Elogies of Vertue,
Piety, and an infinite number of fair and admirable Qualities met in
young *Arsinoe*, whom he had too well known. They gave him to un-
derstand, that as young as she was, she had notwithstanding already
bin sought after and courted by the most considerable and potent Per-
sons of the Island; but that hitherto neither she nor her Parents
would listen to any, and they even said, that she would not be mar-
ried. All this discourse was to no other use, for so we may say, but
to cast Oyl into the Fire, they did but inflame the heart of *Phila-
delphe*.

They spent that Night incommodiously in that Cottage, but *Phila-
delphe* preferr'd it to all the Palaces of *Egypt*, by reason it was neigh-
bouring upon that of *Arsinoe*. He went out early the next day, al-
though he verily believed that she would neither be yet abroad nor out
of bed, however he conceived some pleasure in indeavouring at least to
review the Place and House where she was; and lest he might be
rendred suspect, he resolved, that if he were there met by *Stesicrate*,
or any others of the house, to pretend that he had lost his Diamond,
and that he was returned in quest thereof. He designed to practice
the same pretext even towards *Arsinoe*, perswading himself that when
he should meet her, possibly she might fly from him, and that he could
not otherwife do it without suspicion, and therefore would by that
means indeavour to ingage her in some discourse and converse with
him. His design succeeded fortunately enough, he saw her after some
time go forth from thence, and followed her undiscovered, to a little
Temple or Oratory desart and half ruined, which was but a furlong
from the dwelling of *Stesicrate*. He had trouble enough to retain
and withhold himself from interrupting her Devotion: and when she
went out of the Temple, he presented himself unawares to her, pre-
tending himself to be surprized at her Encounter. He knew also that
she was astonished, and even her Modesty and chast Pudicity caused
her to blush, to be found alone with him. Fair *Arsinoe*, said he im-
mediately to detain her, *I demand not of you, for what I am in quest of,*
for since I am so happy as to have met you, I will not only believe that
I have lost nothing. My Lord, answered she, *whatever you have lost, I*
would I were able to tell you news of it, and I will cause some to come to
assist you in the finding it out. He thought to tell her, that she would
better tell news of it, than any Person whatsoever, since he had lost
but what she had taken her self: but he conceived, that if he should
discover himself so soon, she would not fail to abandon him.

Where-

Wherefore thinking of nothing else than continuing her, he answer'd her ; *But if you go so fast, you may put your foot on it unawares, and as 'tis but a Diamond, there needs nothing more to hinder me to find it.* These words stopt Arsinoe a little, who prepared to leave him very rashly, with much precipitation. She slackned her pace, and choosing the certain Places whereon she walk'd, by this means gave my Prince some opportunity to speake some words to her.

*But fair Arsinoe (continued he, following her, and therefore still pretending to find his Diamond upon the way) wherefore did you make so much difficulty to receive it ? for I believe for my part, I had not lost it, but as a punishment, I had not left it with you. Rather say, reply'd she him, *for a punishment, that in giving it me, you would have lost it.* Am'able Arsinoe, answer'd he, one never loseth that which is given, unless it be to those who are ingrateful, and for the contrary reason, I believed that there would be very much gain, but to give you a very small thing. My Lord, reply'd she gracefully, there is no appearance that you had that thought ; but however it be, I have also heard say, that to give, but to gain thereby, merits the loss of what one gives. There is therefore in my apprehension, reply'd he, a certain sort of gain that one may honestly wish to makewith his friends. Should I be blame-worthy to indeavor to gain the esteem and favor of Arsinoe, if there were something worth merit in the World ? Arsinoe then well perceived where he would come, and because she desired to break off short thereon ; My Lord, said she, without other answer, *I see that I do not anything, but amuse you or distract you, and therefore it's convenient I leave you in quest of your Diamond.* Then she mended her pace, and my Prince accordingly followed her ; Amiable Arsinoe, cry'd he, *I have already told you, I had much rather lose the Diamond, than your presence, and I protest to you I prefer it, to all the riches in the World.* What ever he could say, 'twas impossible to detain her, and after some other discourse, he was constrain'd to return his own pace.*

Although he had no great cause wherewith to be satisfy'd with this entertainment, he told me he return'd so content, that he could not express in Words the pleasure and delight he had received. It seemed to him to have had some new remarks of Ingenuity and Wit in those few words he had from Arsinoe, that the amiable beauties and lineaments of her Body, as marvelously fair as they were, yet they far short of those of her Mind, Parts and Wit. But this satisfaction was not that which fill'd nor which extinguished the desire, but on the contrary hers, did not but give him a far greater longing desire yet again to see Arsinoe, and there was so great an obstinacy in him to persist in this resolution, that notwithstanding my Sir dissuaded him by all arguments possible, that sought so carefully the opportunity, that three or four days from that time, he found one in the end, such as I am going to declare.

The same day therefore, after he had a long time made several turns about the house of Stefiscrate, and even the Sun very ardent, he posted himself upon the brink of a small River, which ran between two great Medows, fifty or sixty paces from the house, in a place where he had learnt that Arsinoe had oftentimes used her self to walk. He saw her come there in the Evening, holding in one hand a Cane, that's to say,

in her right hand, and in the other a Musick book, out of which she sang some Airs. *Philadelphē* who would not have her discern him, because he well conceiv'd, that if she saw him at such a distance, she would quickly have retyred, therefore hid himself in a little Grove of Orange and Citron Trees, whereof there are great quantities in that Isle. And by good fortune, before the Sun was withdrawn, and not yet gone down, she came in the shadow to sit under the same Grove, and scarcely was she late down, but she sought in her Book a little while and began to sing, but with so sweet and melodious harmony, and a Voice so pleasant, that it's not possible to express it.

Come you young Zephirs from your sweet respirations, refresh the Bosoms of our Complaints; where the Sun bath ardently reign'd all the day, it now retireth and gives you place, come take your turn and reign, the Night approacheth and chaseth you away.

Philadelphē was charmed at the hearing thereof, and had he not bin pressed through an amorous impatience to speak to her, he could never have resolved to have interrupted her: but he sought no other than a convenient and fit opportunity, to take or make use of time, and this Prince singing passing well, resolv'd to return answer to what *Arsinoe* had sung.

Come you young Lovers out of the flames of your Fidelity, and warm the bosom of the fairest, where only cold hath predominated, even to this day, let that withdraw and give place, let it likewise come to reign and take its turn, Love calleth and chaseth it away.

You may conceive if she were surprized with this Eccho. She turn'd her head, rose from the place she late, and at the same time discover'd my Prince, who soon addressing himself to her with a particular grace, thus said unto her. *Fair Arsinoe, it had bin great pity, that so sweet and melodious a Voice should want an Eccho to second it; in truth, that which did it, was much inferior to it; but in revenge it will be publisch else where, better than by another, that fair Arsinoe is inimitable, and there is nothing, but desireable in this amiable Person, unless it may be, that she had so much sweetnes in her Soul, as she hath in her voice.* *Arsinoe* all in confusion and disquieted to find her self with a Man all alone, was presently moved with anger against *Philadelphē*, verily believing that he came not there without a Design, and although she wanted not an esteem, nor, it may be, a favourable respect for him, she could not however refrain from giving him some marks of dislike: *My Lord, said she, when I seek an Eccho, I go to the Rocks, which are here hard by, and for this time I sought no other, than solitude, and as I likewise believe you sought it for your own part, I withdraw and give you place, that we may not frustrate the designs each of other.* At the pronouncing of these Words she would have gone, but *Philadelphē* could not so resolve to lose so opportune an occasion, without a further explication of his Mind unto her. Wherefore the Prince fixing himself before her Passage, said. *Divine Arsinoe, it is not solitude, but it's your self I seek, and I pray you do not fly from me, as you have formerly done, until I have told you the design that led me here. I demand of you but a small moment of expressing my self unto you, and if there be a less thing that can cause you to repent your yielding me that favor, I consent not only that you make me do it during your life, but even to dye immediately.*

dately at your Feet. *Arsinoe reply'd him.* My Lord, I believe you are capable of no other than good designs : but how Innocent soever you are, in what you tell me, or have to say, you know it could not be to listen to it here, and if you have an inclination to discourse me, ther's no great distance, betwixt this Place and my Fathers House ; On this expression, she began to advance further : but the Prince being passionately in Love, stay'd her by laying hold of one part of her Vesture, with that Liberty, that the proportion of their conditions, and civility seem'd to permit him ; very well, fair *Arsinoe*, continued he, I consent to follow you there fair *Arsinoe* : but at least let me know henceforward, if I shall not there be Importunate, in going there to make you an offer of my Heart, and that with the strongest, the most faithful, and the most passionate of the World ; my Prince pronouncing these words, observed a sudden Blushing to spread over the Face of *Arsinoe*, which he Interpreted, not disadvantageous to himself; and yet he found no great Subject wherewith to be satisfied in her Answer. I can answer you nothing, reply'd she, while you retain me thus like a Prisoner ; for what advantage could you have by a word that you could not have drawn from me, other than by fear and Violence ? Ah ! reply'd the Prince, still holding her, you would erre exceedingly if you should impute violence to me ; Alas ! *Arsinoe*, it's I that am your Prisoner, and from the first moment that I saw you, I found my self fastned to you, by so strong and powerful Tyes, and Ligaments, that I am more a Captivated Slave than I should have bin, in the bands of Pirates, and that which is worse, I am not only ignorant of means to extricate my self out of these Bonds, but I find no disposition nor willingness thereto.

Complain not therefore *Arsinoe*, if I detain you for a Moment, you who detain me Captive for so long time, and undoubtely a Captive during my Life. My Lord answered *Arsinoe*, using endeavours to escape ; Should I retain you, which I will never believe, it woul'd never be through Violence, since you your self say, that you will have it so ; but can you excuse your self, and must I not impute you blameable with offering Violence to me, since you arrest me, and detain me, in despight of what I can do ; Truly my Lord. I shall have good cause to complain, if you shall refuse to dismiss me, after so many Instances and Supplications wherewith I have besought you ? Tea I obey you fair *Arsinoe*, reply'd the Prince, but however at leest, favour me therefore before hand with a Boon, which the most barbarous People do to their Enemies when they have vanquisht them. Avow me for your Prisoner, and if I dare to demand more, testify to me that you will well use your Victory. I will so well use it, reply'd sharply *Arsinoe*, (yet with wonderful Grace) that I will now freely give you your Liberty for my own. O *Arsinoe* ! reply'd my Prince, it's difficult for you to give me the Liberty you speak of ; Alas I am bound by Ligaments and Tyes, that neither you, nor perhaps my self, could be able to unloose, were we willing : but it is not so much my Liberty that I demand of you, but a little of sweetness and pleasure within my Prison. This fair One answered him not, because the Prince dreading her displeasure, had let go her Garment ; she presently retired into the House.

He believed that after that time, it would not be facile for him to find her again, and that she would therefore for future, keep her self upon her Guard ; whererefore he return'd very sad to find my Son,

whom he had twice commanded to let go all alone ; fearing his presence might have obstructed his design. After he had declared to him the success of this interview, he signified to him he was in great trouble how he should act for time to come, and asked his Counsel as to that point. My Son who had already, as I have told you, dissuaded him as much as in him was possible, to Imbark himself in that Passion reply'd him, with the Liberty he permitted him, because they had bin brought up together ; *That which I Counsel you, my Lord, is to remember your self of the design for which you came out of Egypt.* Alas to what end or purpose will it be said, that the Prince Philadelphe shall vaunt and boast himself, of going to make War at Syracuse, and that all his Courage will determin in coming only to make Love and Court a Maiden in Corcyre ? My Lord, they pardon these amusements for a day to those who take them, to relinquish and abandon them after the Victory, and as our Poets say, tkey excuse Mars to repose himself some moments, between the Arms of Venus : But that your first Actions and Attempts shall determine in Attacking and Combating with the Heart of a simple and contemptible Countrey Wench of Corcyre, and that so many Gallant Desigues with which they have seen you to divide and share with Alexander, shoud, as may be said, be here Shipwrackt with your Vessel ; My Lord, pardon me if I dare say, that this is a Thought unworthy and unbecoming one of the Sons of great Ptolomée. This Discourse touch't the Heart of the Prince with Grief, and some sort of confusion ; he was not therefore angry with my Son, for amongst the qualities of this great Prince, there is this very admirable, that ther's not in the World, that would receive with a better Grace than him, the Counsel and advice of his Friends. But after he had heard him ; Stilpon, reply'd he, I well observe there is much of truth in some part of what you have told me : But there is yet therefore no long time that I am here, that they should reproach me for abandoning the Design for which I left Egypt. What ? if it be permitted to relinquish it after a Victory, ought there not therefore a time of repose to be allowed after a Shipwreck ? Go, go Stilpon, when I shall pass more yet eight dayes at Corcyre, I shall not have bin a longer time, than there would have bin necessity to repair our Ship, when we were saved from the Storme ; judge and consider it having bin wholly lost, my retardment was not an excuse lawful enough ? my Lord, my Son asked him, What do you think to do in those eight dayes, that you are willing to spend here ? I think, reply'd he, I may in some respect gain the favour of Arsinoe. And when you have got her favour, reply'd my Son, do you make account to abandon her ? Ah Stilpon, cry'd he, that, as Treachery whereof thou oughtest not to believe me capable of. My Lord, answered presently my Son, avow therefore that you deceive your self, when you think of being here but eight days more. But would they not also say, that you think not to go out of your Way, and Life, and that you set a bound here to all your Desigues and Hopes ? Think you only, neither of making up your Equipage and Furniture, nor of providing you a Ship or Vessel ? as for the rest, what hopes is there for you to succeed, near to Arsinoe ? you avow me your self, that she flies from you ; that she, will not listen to you alone, out of the presence of her Parents ; and if you have been many days waiting to speak with, and discourse her once, when she did defye you,

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you will be some years without effecting it, now when she hath Ground and Cause, to precaution her self; *In one word, my Lord, you are so hopeless on this point and subject, that you are reduced even to come to me to ask Counsel and Advice.* I avow to thee, that that gives me trouble; reply'd the Prince, *But wherefore should I not discover it to Argené nor to Stesicrate?* What my Lord, continued my Son, you think to make a Father and Mother, Confidants of a Gallantry for their Daughters? Why not Stilpon? added Philadelphie, *I have so pure and respectful a Passion for Arsinoe, that I am assured, that neither Stesicrate nor Argené can never find a reason wherewithal to oppose or gainsay it.* But my Lord, continued my Son, you pretend therefore to espouse Arsinoe, for in fine, I believe not, that neither Father nor Mother, as Wife as they, can find Honesty in a Passion, which should have another reach. Thou pressest me too much, Stilpon, cry'd here the Prince, ask me not that which I do not yet apprehend myself. All that I can say unto thee, that is, thou canst if thou wilt, prepare all things for our departure: But whatever may or can arrive, or come to pass, I will yet once again speak with Arsinoe.

My Son would not lose the occasion from the ensuing day, and forward he went into the Neighboring City to make Sale of some Diamonds of those which he had saved; and from thence to the next Port where he hired a Bark to transport them to Sicily, and having made an agreement, he came to render an account to his Master.

Philadelphie had spent that day in strange disquietments. For on one side, the sensibility he had for all the things of Honour, caused in him some shame, to lose time for a Maiden, when for Reputation and Glory sake, it behoved him to have a care of rendring an account to the King his Father; and on the other side, his Love dethroning and destroying all the efforts and endeavours of his reason, caused him to reject and pass by all that Glory and Repute, only for one fair Chimera, and left him not the Solidity to consider, but only the pleasures and delights that he could hope for, in the Society of Arsinoe the fair. But that which Tyranized the most, that he himself did not very well conceive his Designs. For he well enough saw on one side, that he should not expect any thing from Arsinoe, that might invalidate her Virtue, and he loved her with so pure, true and sincere a Tenderness, that he himself durst not infringe it, nor yet desire it. He judged very well also on the other side, that he was neither of Age nor in Place, nor yet in a state, to dream of Marriage, and which is yet more, in despight of all the preventions of his Love, his reason still reproach'd him, with I know not what Treachery, or rather absurdity to be left so absolutely overcome and vanquisht at the first shock or meeting of a simple Maiden, and who had obliterated and forgotten all, even to the honour and dignity of his Birth. In this Combat of Honour and of Love, he observed all the reasons on one side, but all his own proper Inclinations carried him to the other; and there arrived him in this encounter, that which occurs to all those, who not daring to take the part between two puissant adversaries and willing to please and manage them both, render the one and the others Enemies.

In sum, he resolved to finish his Voyage in Sicily, to go there and spend some years in feats of Arms, and signalize himself there, by some Exploits worthy his Name: But before hand to assure himself if it were

were possible of the Heart of *Arsinoë* to discover himself to her, and promise to return to her; when he had rendred his Birth that which he ought it, and even to do in time all things that might be conducible to the happy and laudable succes of his Love. So he gave a shock to his Paffion, in quitting *Arsinoë*, he shockt his Honour by the thoughts of an alliance so unequal, he exposed himself to the reproaches of Honour and of Love; he rendred them both Enemies, and instead of placing his Mind in rest and quiet, from one side or the other, he Cumbred and intricately intangled himself with both. He made these Resolutions, walking about the dwelling of *Arsinoë*, when he met a Slave, who approached him with a design to have gained him, and to ingage him to carry some Ticket, but he was much amazed, when this Slave told him, that *Stesicrate* and *Argené* were departed the self same Morning very early, to make a Voyage some Months, in a place that this Slave knew not of, and where they had conducted *Arsinoë* with them. *Philadelphæ*, presently believed (as it was true, and so much he understood afterwads) that he had bin the cause of that departure, his Presence having given them some cause to suspect him, after he had made a discovery of his Love to *Arsinoë*; and its impossible to me to delineate or depaint, what the affliction of this Prince was, at the report and certainty of this piece of News. He sayled not immediately to take a resolution to go in quest of her, for he verily conceived, that she could not be gone out of the Island, and doubtless he would have gone, if my Son had not employ'd all that might be thought imaginable, in his Endeavours to divert and dissuade him. In short, *Stilpon* acted so well, that he obliged him to imbark, and having made him quit all his amorous designs, and no more to dream of them till his return, they fortunately pasled over into *Sicily*.

Agatocle, as I have told you, was then waging War with *Dinocrate*, and my Prince went to find him in his Army. He offered himself as a Voluntier without naming himself, and would not then make himself known, but by his laudable and honourable Feats and Actions.

I will here pass by the retayling of them, for in' so doing his Merits would give us subject and matter sufficient for a long History : But all that being no part of (but quite besides) my design, I will content myself to declare to you, that my Prince did there so signalize himself, by such very extraordinary Exploits, that *Agatocle* immediately considered him, above any amongst all his Troops. It cannot be expressed with what Honours he received him, when *Philadelphæ* made himself understand by that which was, nor by how many Marks he signified to him his esteem and his acknowledgment. After the War was finisht he would have made him make a solemn and publick entry into *Syracuse*, and determin'd a kind of Triumph: but my Prince was unsensible of all these Honours, and although he had made the War, as if he had had but that in his mind, he had no other thing there than only Love.

Arsinoë return'd without surcease or any intermission into his imaginations, and that which is unceivable, as if he had had some Joy in those occasions wherein he signalized himself; it was not but that he dreamed, that he should be more worthy of *Arsinoë*. Will you not admire this effect of Love? *Philadelphæ* as great a Prince as he was, yet notwithstanding

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ing conceived himself unworthy of a simple Maiden, whom he saw in a condition so disproportionable to that of his; and his Passion made him appear to her a subject of emulation, to make him to research with pleasure, the most difficult and perilous occasions in exposing himself. But this is yet much more strange, the War continued two years, and at the end of those two years his Love, that so many important and diverse occupations should dissipate, appear'd no other than much more forcible and violent. My Son was extraordinarily surprized, for he believed that that fantasy had bin absolutely past, because he had seen him so fixed to functions and seats of Arms, that one would have believed that he had forgotten all other things: but he soon made it appear, that it was a fire which lay hid under the ashes, and that it was not shut up, but to gather together all its forces, and to shine, glitter and beam forth in its time, with much more ardour and violent heat.

Stilpon then was much astonisht, when that some days after the return of Agatocles unto Syracuse, my Prince said unto him; Well Stilpon, do you now find that I remember my self of the Design, which made me quit Egypt, and that I have in some measure filled and satisfied the expectation, that thou didst conceive of a Son of the great Ptolomée? My Son who knew not to what this Discourse tended, answer'd him with testimonies of esteem and admiration, that all the Island of Sicily, had by his great courage, and by his gallant Exploits, observ'd his worth. And then the Prince reassumed thus; 'Tis too much Stilpon, it sufficeth me that I have done no more shame to the Name of the great Ptolomée, that thou reproachest me no more, but that I seek to relinquish my self before the labour, and that thou believest I have at least deferv'd some moments of rest, which I will go to take at Corcyre.

My Son who immediately understood him, and who still apprehended for him that amusement would answer him; but Philadelphe interrupted him saying: Listen Stilpon, I have had enough of time to consult of that design, to tell me even to my self, all the things that thou canst represent unto me, and if they were to vanish, it would have done it after the indeavours, through which I have fought these two years: but I could never yet be able to take my self from the thoughts of my imagination, and I can only dream of joy not of rest, but in thoughts of making another voyage to Corcyre. After all this discourse, he commanded my Son to prepare all things in readiness for their departure, and some days afterwards, he departed from Sicily and made for Corcyre, leaving after him an universal regret, not only in the King, but all the Court. I cannot describe you the joy, nor yet the ravishments that he had, when he approached Corcyre, for they exceed not only Expression, but Imagination also. He made us to land at the Port the nearest could be to the house of Stesicrate, and without delay, he walked there alone with my Son, leaving all the rest of his Retinue in the Ship. He past first by the house, where they formerly had both lodged, there to speak, and to inform them of the news of Arsinoe, and was much surprized to learn, that neither she nor Stesicrate nor Argene had dwelt in the Island; that astonisht him so much more, because he expected there to find them, upon the report of a Man, whom he had sent there express from Sicily some days before his departure.

parture. *Alas, what is become of them?* demanded the Prince all abash'd. *My Lord,* answered they, *There are about fifteen days since they embarked themselves in a strange Vessel, and knew not well whence she was.* But there ran a secret or heedless report, that it was a great King had sent to fetch Arsinoe. At these words, the love of the Prince fail'd not to put into his Mind a thought, whereof all others than a Lover had never bin capable of. For he believed that this King, had undoubtedly sent for her to espouse her, and his jealousy immediately possest him therewith, mixing it with his imagination. *Ab Stilpon!* cry'd he, *it's doubtless a Rival hath carried her away: but however it be, he is more worthy of Arsinoe than Philadelphie, because he hath not treacherously hesitated, as he upon an imaginary inequality in point of Birth.* *Not so, my Lord,* reply'd he who had spoken to him, for they said she was his daughter. The Spirit o^r the Prince was somewhat revived by this discourse; but I deceiv'd my self, for he pass'd and went only from one Passion to another, of Jealousy, and incredible transports and astonishments of joy. *Arfinoe daughter of a King,* reply'd he much moved. *I know not precisely nor exactly if it were a King,* answer'd the other, *but they said at least, that it was some great Prince.* *Philadelphie* was sometimes in a sweat, then presently turning to my Son, *Hab Stilpon,* continued he, *aid I not still tell thee that Arsinoe, had neither the Heart nor the Temper nor Spirit of a Countrey Maiden, and that her great and marvelous Qualifications, decyphered the magnificence of her Birth.*

He indeavoured afterwards to learn from that Man, other particulars in relation to this wonderful Incounter: but not being furtherable to draw forth more ample Instructions and Informations, he quitt'd him, and went directly to the former dwelling house of *Steficrate*, indeavouring to be more thoroughly inlighned, and further informed by those whom he should there meet withal.

Never did so many different Passions attack a Soul at one time, and agitate in this Incounter the amorous Spirit of *Philadelphie*. He had some times an inexpressible ravishment, dreaming that *Arfinoe* was the Daughter of a King, and in a condition, which might reasonably approach them nearer both the one and the other, and consequently there might be a probability of their Marriage.

Then again grief seized him and assaulted him when he conceived that in this condition, she should be exposed to other reſerches also, and that the conquest of her would be infinitely more difficulty. Sometimes fear and inquietude seized him, in the ignorance where the Countrey and Kingdom was, where this fair Princels should be gone. He apprehended that it was with some great Prince at enmity with the King his Father; then supposing it was a friend, he apprehended he should be prevented by the demand of some other, whileſt he was in quest of the place where he ſhould ſeek after her.

But that which gave him moſt trouble and conuſion, was the doubt wherein he ſometimes was, that that Royal birth was not a fable, and *Chymera* that the Inhabitants of the Island, might preposterously frame or figure it; and in all that he had heard, there might be nothing of verity, but the absence or rather the loss of *Arfinoe*. With these thoughts he arrived at the house where formerly *Steficrate* was lodg-ed

ed, he found there a new Host and new Informations, but still with new causes and grounds of trouble and perplexity. For he who inhabited there was a friend of *Stesicrate*, who confirmed him, that there was some came to fetch away *Arfinoe*, with great and magnificent preparations of Equipage, &c. and although that *Stesicrate* had not had so great confidence in him, as to have imparted to him any more than half his Secret, however he had not left him so ignorant, but that she was the Daughter of a great Prince; that *Argené* had with her taken their voyage towards *Egypt*, and that they might hear tidings of them at *Alexandria*.

All that *Philadelphe* could learn till then, had given him no other than an imperfect joy, because they had bin always mixed with some considerations that troubled and perplexed him, but there appeared in this last none, than subjects and grounds of hope and some joyful ravishments. *Arfinoe* daughter of a great Prince, made no great disproportion in their birth; *Arfinoe* in *Egypt* and in *Alexandria*, left in him no great difficulty, or more doubt of their Marriage.

He returned to his Vessel with a rash and furious pace, with much precipitancy, altogether transported with excess of joy, impatience and love, and having no more of perplexity, than the thoughts of the great Prince, whose daughter this *Arfinoe* could possibly be. There was many in *Egypt*, because *Ptolomeé* had three or four Brothers, who had left a great number of Children, and there were even yet many of the Family of the ancient Kings. So that did not put him in any great trouble, because that amongst them, if there were any Daughters, there would not have bin one, but would have thought themselves happy in being sought unto by *Philadelphe*. He therefore embarked in his Vessel and caused them with full Sayl to make for *Alexandria*, and had no more trouble in his Mind, than only delay, and all Winds seemed him too slow and dull, and to second his impatience, it must have bin almost necessary, that he were driven into *Egypt* by another Tempest.

In fine, after a few days sailing, he arrived in the Evening at the Port of *Alexandria*, and the first thing he there made inquiry for, was after the Princess *Arfinoe*, and if they knew not whence she was. *My Lord*, answered one to whom he spake, *We must surely be very great strangers, if we should not know whence she was, and you may see her, if you please, even before you enter into the City; for behold there she walks upon the bank of the River with the King, the Queen Berenice and the Princess Antigone.* In saying this he shewed him a crowd of People by the Sea side, four or five hundred paces from thence, where *Philadelphe* ran or rather flew, transported with ravishing joy and content. The King, Queen and Princess were afoot, having alighted from their Chariots, which waited upon them hard by, and I had the honor to walk by, and then spake and discourse with the King, and therefore I can declare to you the original of all that past at this Incounter.

As soon as *Ptolomeé* perceived the Prince his Son, he knew him, and was so fully transported with joy, that he advanced even some paces, towards him to imbrace him. *Philadelphe* saluted the King, the Queen and *Antigone*, as a Father, Mother in Law, and a Sister whom

he loved, with a respect and tenderness unconceivable. They reviewed him as the Person of the World, which above all was most dear. But *Philadelph* principally was attentive in seeking after the sight of *Arfinoe*, and 'twas not long before he found her. For besides her beauty which immediately invited all Eyes to behold her, and those of the Prince were led and lighted by Love, he had no sooner imbraced *Berenice* and *Antigone*; but the Queen her self presented him *Arfinoe*. *Come my Lord*, said she unto him, *come also, and imbrace this dear Sister*, and at the same time turning her self towards *Arfinoe*; *my Daughter*, quoth she, *behold this Brother which I promised you*. Love waited not any long time to receive these Words of *Berenice*, nor caused them to be remarked by the Prince *Philadelphe*. They did not in an instant only penetrate his ears, but his heart, and this fraternity unexpected, so contrary to the Designs wherewith he flattered himself, dissipated in a moment all the joy his Spirits, and also defaced and razed all the marks in his Countenance, and there left but only the Indexes and evident significations of an incredible and unconceivable amazement and astonishment. He continued for some time almost confused, amazed and unmoveable, in that respectful Submission with which he approached to salute her. He had scarce the strength and courage to rise up, and those who a moment before looked upon his countenance, almost in a moment afterwards, did not know it. On the other side, *Arfinoe* appeared no less surprized, when having beheld this new Brother, she knew him to be the Stranger whom she had seen at *Corcyre*, who had there began to make her a declaration of his Love, and for whom she had also already conceived movements strong enough of high esteem and good liking. But this surprize caused in her heart an effect far different from that which was produced in that of *Philadelphe*. For instead of the grief wherewith he was perplexed, she was ravished with joy, in contemplating the fortune that was made her now, in having such a Brother; to resent these first and obscure movements of friendship and amity, that she had already conceived for *Philadelphe* unknown, justified by the duties of those of Nature, and consanguinity, and in one Word, she appeared a Sister that rebovered a Brother, and he a Lover which had lost a Mistress.

All the Court observed their Emotion, they presently knew the cause of that of *Arfinoe*, but they knew nothing then of that of *Philadelphe*: and after the Prince, who never had heard say that *Berenice* had had any other Daughter than *Antigone*, except one who died very young, had learnt from the Queen, that she who was thought to have bin dead, was she who had only bin lost till then, by these passages she told him; this Prince too much confirmed in his own Misfortune, found himself obliged to pretend some indisposition, to have thereby cause given him to go and hide his displeasure, and so all at once to let his regret have its free course.

From the time he retired to his Chamber, he dismiss'd all others, except my Son, and being at liberty to bemoan himself, he cast him desolately upon his Bed, and with tears in his Eyes he abandon'd himself, to a thousand regrets, and so many marks of afflictions which could never have bin expected from Love, of which was not yet quite declared.

O Arsinoe! cry'd he, O Arsinoe! I lose you, and when I thought to have found you for perpetuity, I see that I have lost you for ever. I had a dread upon me, that you were in an unknown Countrey, that you had bin under the power of some Prince, and an Adversary, where I was not prevented by any, or some Rival. I rejoiced to see you in Egypt, in the power of my Father, which is as much as to say, as in my own; in the mean time, I fear'd nothing that I apprehended, I had no cause of trembling, but of that which over-joy'd me; I had nothing to doubt of, but my Countrey, but my Family, but my self. Alas must it be thus, that when I think I am delivered from all that which could bear away Arsinoe from me? must it be, alas, that I take her from my own self & must I be my own Rival, and must I make my own State more dismal and deplorable, than all the Men in the World could have made it be? my love was not but too forcible to make me triumph over all the rest; There is neither force nor powers of Princes and Kirgs whereof I had not hoped to have succeeded: But what shall I do against this improvident Obstacle, which I cannot make to cease, unless I cease to be Philadelphus? O Nature that thou didst not content thy self to give me an amity and friendship for Arsinoe, since that thou hast made her to be born my Sister, or wherefore didst thou cause her to be born my Sister, since thou wouldest give me a Love so opposite to that of a Brother? Why didst thou betray me, Nature, inspiring me a passion, which thou wouldest oppose? and wherefore betrayest thou thy self, in making me sin against thee? If thou wert blind, why hast thou not bin so unto to the end?

He stopt there to give passage to a thousand sighs, and thrust them forward with such violence, that he seemed they were so many indeavours to make his Soul go forth. That obliged my Son to approach him, to see if he should be necessary to him, and after the Prince had discern'd him: Ah my friend, said he unto him, Thou art happy, and I emulate thy Condition and thy Birth. Thou art happy Stilpon, that thou art not as I, am Brother of Arsinoe.

Some Obstacle that the Gods had put to my Love, at least there would have bin none invincible; and this inequality of Birth and Fortune, that thou hadst formerly so much represented, and not kept me from the distance of that good Fortune of possessing Arsinoe in comparison of this too great equality, which is betwixt us. He stopt there yet a while; afterwards reassuming a little his discourse.

But Stilpon, continued he, thinkest thou that Nature opposeth my Love, she who seems in duty bound to fortify yet by this new tye, whereto she fastens me to Arsinoe, why should it be against Nature, that two Persons formed from the same bloud, should have so much sympathy among themselves, as two strange Persons? Would not this be to second his intention and inseparably to bind together what she hath already commenced to unite?

Something my Son said unto him, all he was able to frame or figure wherein to console him, but he could never come to an end, and the Prince spent the Night in so many violent agitations of Spirit, that it's scarce possible to be imagined.

I went to see him the next day, and found him in his Bed, with a resolution there to spend the day, for fear of being obliged to receive Visits, or making of any; and above all, for fear of going to see the

same *Arfinoe*, whose presence in times past, he longed after and sighed for; for he found himself in no capacity to approach her, nor to consider her as his Sister, and he mortally apprehended a conversation which had not made, but renewed a mortal affliction. He conceal'd not his disgrace from me, nor yet his perplexity, and I avow to you I was sensibly touched; but I would not signify so much to him for his own sake, and as I knew, how much his Soul was naturally capable, to suffer himself to be govern'd by reason, I began to represent him the necessity of over-coming and vanquishing himself, with the most forcible arguments and tears that my affections could suggest; and attacking him in that part, through which I knew he would be most sensible, I represented him these remainders of Love, which he could not stifle nor suffocate, not only as a weakness, but as a great Crime. He immediately made me a reply very coldly: but on that which I prest him with most ardour and fervency, he answered me.

That great Crime that you blame so much, *Straton*, hath notwithstanding found a probation amongst the *Caldeans*, to whom there is great appearance, that the verity of things present is known, since they penetrate even for and in things for future *Chrisippe* that young Philosopher, for whom I have seen and hear'd you testify so much admiration, hath he not even pleaded and supported to you your self, that love among Relations, was more conformable than contrary to nature? His Master the great *Zenon*, hath he not bin of the same sentiment? So that if you must find Authorities in entire Nations, *Arabia*, *Ireland*, and a thousand other Countreys, have they not practised, and do they not yet practise this Custom, to espouse their Sisters, of which *Egypt* hath advised and considered of only since some Ages to have it in horrour? The *Carians* within the memory of *Artthemise* and of *Mausole*, do they not reverence and adore the Alliance of a Sister and a Brother? Do we not our selves make so much within the Feasts and Holy-days of *Isis* and of *Osiris*, which we celebrate and solemnize every year? That love was it not innocent every where, and necessary even at the birth of the World? And *Jupiter*, I say, *Jupiter* the great, hath he not made his Wife of his Sister? Wherefore will they then that this usage be contrary to Nature? If that were, it would never have bin just, for nature hath bin from all times, and it would be prohibited throughout the World, for Nature is universal. I left him to say all he could, that so he might listen to me the more attentively, when he would have any thing more to object unto me; besides that, I admired his reasonings, and took much pleasure in barking unto them, although I signified him nothing. After he had held his peace, I reply'd to him in these terms.

Permit me to tell you my Lord, that all that you alledge me of authorities and examples, are not good reasons, and that the sentiments of *Zenon* of *Chrisippe*, nor those of the Chaldeans do not justify yours. They might as well be deceived as you; and to shew you that it's not impossible, but that even intire Provinces have bin abused, that is that *Arabia*, *Egypt* retaining to this day, two Opinions so contrary, it must necessarily be, that one of the two must be deceived. However, my Lord, they may say, that they both have good reason; that there is nothing naturally just nor unjust: but that the Laws alone, with usage justify and render

render evil all Actions. So your love is criminal, since that neither our Manners nor our Laws cannot suffer it, and those of the Arabians cannot serve you to any purpose, since you live in Egypt. It is not but that there was some greater appearance, in believing that Nature oppugns ; she hath even given horrour to the very beasts ; you may have read in Aristotle, that the Horses have precipitated themselves to be fallen into the like default, and she seemeth to apprehend in such a manner the incestuous union of the Brother and Sister, that when she ingenders them together, she separates them from one Membrane, which is not found between two Boys twins, nor between two Maid ns. I did not convince him by these reasons, but in conclusion, I dispos'd him to rise, and go see the King, Queen and Princeſs.

As to that of visiting the King, Queen and *Antigone*, there was yet no difficulty in the managing of that, but it's not conceivable with what emotions of Soul, nor with what troubles of Spirit he entred the Chamber of *Arſinoe*. He knew not where to commence his discourse, he knew not almost even how to name her : for to treat her as a Princeſs, as a Stranger that seemed him to be too cold to a Sister; to call her also his Sister, that was too repugnant to his love ; as for *Arſinoe*, she had not the same perplexity, for as I have said, the esteem and friendship which she had begun to conceive at *Coryre* for *Philadelphie*, served but to dispose her to receive a Brother with more joy. Her heart was not, nor had yet bin preoccupied, as that of the Prince, by the thoughts of an Alliance, contrary to the proximity of blood, and all that the change of her condition had bin surprize in her, ended and terminated in a surprize, pleasingly delightful and advantageous. So that she had in this Encounter, but a facile and delectable rejoicing in his Personage ; and therefore from the first moment she saw him enter into her Chamber, where she was yet apparelling her ſelf, she advanced before him with a very joyful Gay and jocund Counterenance, and imbraced him with a thouſand tender respects, and with extreme demonstrations of joy. O how had these tender and precious carefeſſes rendred him happy ſome days before ! but the more he dreamed, that formerly they had bin ſweet and delectable pleafures, the more he then conceived of Regrets.

It was a long time before that ſweet name of Brother, that ſhe had repeated him ſo many times, could draw from his Mouth any other then Sighs. The Princeſs diſcern'd it, but imputed it to no other than his indilposition, that he had diſſembled or feign'd the day preceding, and 'twas therefore that ſhe often tenderly asked him, what aileth him, and whether he were yet ſick and indispoſed. *Philadelphie* anſwered hre, No, but in ſo mournful a manner, that the Princeſs was much troubled and diſquieted, and as ſhe feared ſome diſgrace had befallen him, and that the preſence of her Ladies of Honor, hindred him to open his heart in the diſcovery, ſhe made them ſigns to withdraw, and afterwards ſaid unto him : *What aileth you my dear Brother ? for both my duty and inclination makes me to take ſo great a part and ſhare in all that concerns you, that I conceive I ſhould demand why you ſeem troubled, without ſignification of any indiſcreet curioſity. By your good favour my dear Brother free me from this inquietude and pain, and let me therewith ſee, that you conſider me as your Sister.*

At these words, the Prince uttered a deep Sigh, then looking upon her with the eyes of Love and Grief, who unfolded and display'd themselves together, he reply'd : you ask me what ayleth me ? Alas Arsinoe ? Do you not, even your own self tell me by the names of Brother and Sister, what you give to both of us ? O Arsinoe ! Added he, Arsiné that you would bewaile me , and that you would bewaile your own proper misfortune, if you loved me as I love you.

The Princess who knew not to what excess and extremity the love of Philadelphe had bin, would produce or extend unto, and knew not yet the effects of a Passion, that she had not resented, was enough surprised at these Words ; and however as sh: called to mind, how little the Prince had formerly express'd himself to her, and that as she had an infinite quick, pregnant, acute and lively Spirit and Wit , she omitted not to Divine of something ; so that she answered him : O my Brother, What reproaches do you make me ? I should have much more cause to tell you, that you love not your Sister your self, being you will recover her with so little Joy, or at least, you love her not as you ought. I know not, reply'd the Prince, if I love you as I ought ; but I knew I love you so well and so much, that I lemoan myself, and you ought to have Compassion upon me. For in fine Princess, the Prince Philadelphe bath the same heart, that that unknown One had whom you saw at Corcyre, and the Princess of Egypt bath the same Beauty, that this unknown Arsinoe also had. The Princess did apprehend this discourse with much facility ; Wherefore beholding the Prince with some Sentiments of that Compassion he required from her : My Brother, reply'd she unto him ; Philadelphe ought not to be here what he was at Corcyre , since that Arsiné is no more, what she there thought her self to be, and he ought also to remember himself that these petty Passions of an unknown One straying out of his Countrey, are unworthy to be those of a Son of the great Ptolomée in Egypt. Alas ! reply'd he, would you that the Prince of Egypt and that unknown one had not the same Passions since that I told you, that they both have but one, and the same Heart ? O Arsiné ! that its easy to you, to speak of this change, to you who have not had, but a change of Apparel and Condition ! But that it is there to see my self reduced, me who must (for so I may speak) change Hearts, and to despoyle my self of a Passion, rooted within my Soul, and which henceforth would make my Life full of all Hopes and Pleasures.

In uttering these words the Tears trickled down from his Eyes, and though Arsiné could not almost but apprehend a thing which could not be conceived, but by those who had proved it, she omitted not however to give him also some Marks that she was pliant, soft and gentle. That was some little Consolation to Philadelphe to see that she took part and share with him in his Grief and resented it ; and after some moments he said unto her, At least my dear Sister, it is true that you now have some little friendship and kindness for me, and if I am so unfortunate that I must raze here, and blot out, a part of that affection, that I had for you, then you will have an affection for me, which you formerly had not at Corcyre ? My Brother, reply'd the Princess, never doubt of my Kindness and Friendship, and be assured, that of all the new Duties and Devoirs, to which the change of my Condition obliges me, its him to whom I will tye myself the fastest, and from that I will never depart. These words

words gave some movements of Joy to *Philadelphé*, who kissed the Hand of *Arfinoe* to testify to her his Obligation and Acknowledgment, and having also on his part assured her of an inviolable Affection, and which should never terminate but with that of his Life, he betook himself to entertain her, after the same Rate, in which he had past all the time which had bin spent since their first interview ; and after his endeavours used to make her conceive to what a high Pitch, the Passion of Love he had had for her was mounted unto, he insensibly ingaged himself to her in an apologetical Discourse, and after such a manner as will make me observe, how he was yet preoccupied.

But is it possible said he to her, that nature obligeth me to quit so strong a Passion ? as if by reason I have a double Subject to love you, it must therefore be that you were more indifferent. Ab my Sister, avow with me, that we are very unhappy to live in a Countrey where men are mingled to correct Nature, and where as if they did not yet commit Crimes enough, they have by new Laws, made us new occasions of Sinning. That the Gods did not cause us to be born amongst People less blinded. That love wherewith they have made us guilty of a Crime in Egypt, would be unto us a virtue amongst the Brittains, amongst the Indians, and in a thousand other Countreys. But let's go there my Sister, and lets make it our Countrey. We cannot have a better than that wherein we shall be permitted to love one another.

Philadelphé had no sooner pronounced these words, but that he well saw his Passion had transported him to say something which had not pleased *Arfinoé*. He knew it by her Countenance, and as he dreaded nothing more than her displeasure, he was ready to retract, when she answered him : *Brother what is it you demand, and wherfore think you already to put my affection to such strange Proofs ? Let's live here my dear Brother, the Gods will have it so, because they appointed us to be born here ; and content your self that I am your Sister ; for all your displeasures can never make me to be more unto you.*

The Princess imbraced him in finishing, without doubt 'twas to repair the ill he had done by his words ; and afterwards taking him by the Hand, she would have had him pass into another Chamber where there was People, to interrupt afterwards that discourse and entertainment, which she would not continue.

But *Philadelphé* which felt himself, in a condition not very well able to begin another, took leave of her, and retired into his apartment, altogether as sad as he came forth of it. He past all the rest of the day in a Mood so mute and melancholy as is unconceivable, and that which infinitely Rackt and Tortured him, that he could not dispence with the Visits that were made him, and which augmented his Pain, by the constraint and trouble they rendred him in this his affliction. Yea, he found that the sight of *Arfinoé* did no other than re-invenom his Wound, and that there was no means of Cure, in presence of her who had given it.

All that which he imagined might prove a Remedy, was the hopes he had in the change of his Brothers qualifications, for whom he still conserved that wonderful Tenderness, he had had from his Infancy. He had not seen him since his return, by reason there had already bin eight

eight days that *Ceraune* was gone a Hunting fifteen or sixteen Miles from *Alexandria*. Wherefore he went to find him there, with design to have spent some time with him in the Countrey: But he found little ground or subject of Consolation, scarcely had *Ceraune* seen him only arriving; he treated him with such Insolence, Arrogancy, Disdain, Fierceness, Cruelty and Inhumanity, not like an elder Brother, but an Enemy; so that poor *Philadelphe* was constrained to return the same day that he was gon there. Make you I pray some reflections upon his misfortune, and observe how much he was persecuted by two opposite Passions. The hatred of his Brother constrained him to shun and flye him, and he was forced to shun and keep at distance from his Sister, in regard of his Love.

In this necessity he well saw, that there was no consolation for him in *Egypt*, and he dreamt of nothing more than to seek some occasion to quit it a second time. He had the most honourable that he could desire. For in that time chanced the famous troubles which confederated and combined all the Successors of *Alexander* the great, against the Kings *Antigonus* and *Demetrius*: *Ptolomée* levyed a considerable Army to send into *Sicily*, where were to be joyned all the Troops of his Party, and he gave their conduct to *Philadelphe*. It's here where I shall have opportunity, to recount you Things, worthy the memory of all Ages, if the tediousness of my recital, did not oblige me hereafter to abridge it, and lightly to pass over that which remains to be declared you, I will observe unto you only, that amongst all the gallant and worthy Actions that this Prince did there, there was amongst others, an encounter near unto *Gaza*, where he despatched one of the Armies of *Antigonus*, and there flew fifty thousand Men, and took eight thousand Prisoners with all the Baggage of the Son of King *Demetrius*. But the manner wherewith he used this Victory was unto him much more honourable, than had bin the Victory it self. For *Philadelphe* returned to *Demetrius* his Baggage again, together with his Friends taken in the Battle, with these generous Expression. *That the Fight betwixt them, was not for all Things: but only for the Honour and the Victory.* This noble and heroick Exploit produced very different effects. For as it had accumulated Honour, Glory and Renown upon *Philadelphe*, it envenomed the heart of *Ceraune*, with an incredible Jealousie. Although he knew that *Philadelphe* had not used it in that sort, but by the permission of King *Ptolomée* his Father, to whom he had sent a courier Express: however, he left it not but pass for an Intelligence with the Enemy, and highly decry'd it as a piece of Treason. The King would have had him to impose silence upon himself on this Subject, and therefore did frequently command him to sucrease, but the more he undertook to defend the innocent, the more he reported him Guilty, and was jealous he was culpable; and his rage and fury was come to such a pitch and point, that by a second attempt, he under hand suborned the Guards of *Philadelphe*, to Assassinate him in his Army.

The Conspiracy was discovered, the Guards taken, who avowed all; and behold another admirable generosity worthy of my Prince. He did not make it seem, that he pardoned the Guilty, as at the other time, but as if he had believed them only criminal towards his Brother

ther in accusing him unjustly, and not as if they would have Assassinated him, he sent them to him bound hand and foot to use them according to his discretion.

After much time spent in divers Combats they came at last as doubtless you well know, to a general Battel near to the City of *Ipsa*, where King *Ptolomée* would have personally assisted. I will not tell you the success, because 'tis known through all the World, no more than that which hap'ned to *Philadelphe* in the War, that the King appointed him to make afterwards against *Seleucus* King of *Syria*. I will not dwell upon any Subject, but that which hath relation to the love and the misfortune of my Prince; There had bin two years and some Months, that he had bin absent from the Court, where they spake of no other then his high and honourable Feats, when he received order from the King presently to come and meet him at *Alexandria*. The Prince immediately departed, although with altogether as much displeasure as he formerly had of joy to return there. For very far from feeling his Heart confirmed by a long resolution of thinking no more upon *Arsinoe* then as a Sister, he found himself more feeble and weak upon that point than ever before; absence nor time having bin able to heal that Wound that I know not what fatality rendred Incurable.

He departed notwithstanding because the Order was precise, and alighting from his Horse he immediately repaired to the King, who having commanded all people to withdraw, spake to him after this manner. *My Son, one of the greatest Acts of Grace, which the Gods confer upon Men, is in my Apprehension this, in granting them Desire and Leisure before their Death, to dispose of the Affairs of their Family, in the same manner they wish they may remain after them. I am in a condition of thinking to prevail with the Gods for this favour; so much the more, that the comports of your Brother, reduce me to the necessity of not committing your Fortune to his discretion, nor yet to that of your Sister. I do not intend nor pretend to take from him the advantages of his Birth, nor yet the Rights and Prerogatives of his Eldership, altho he hath given too great a cause, and that the Kingdom of Egyft, not being come to me by Inheritance nor Patrimony, but being the price of my Blod and Labour, it gives me Right and Priviledge to dispose of it to my good liking; nevertheless the right of Eldership is an errour in Law which I respect wherewith I willingly leave it and do rejoice therein, when the Gods shall have appointed me to give him place, provided, that he continue not to render himself unworthy. But in leaving him his Portion, it is just also that I assure you of yours and that I give you part in an Inheritance which you have so well known and conserve and extend. My Kingdom can be commodiously divided into two Parts; into Egypt Inferior and Egypt Superior. I intend to leave him one, and to put you at present in the possession of another. As to what relates to Antigone your Sister, you know I am in treaty of her Marriage. Behold my Son the Design for which I have sent to fetch you, and which I intend to put in execution, immediately after the next Solemnity of the Feast of Isis.* This discourse gave *Philadelphe* much and many thoughts for many reasons: but the principal was, to see that *Ptolomée* had not spoken of *Arsinoe*, as it he would have disinherited her; and this thought troubling all the Sentiments of ac-

knowledgments, that he felt in his heart for the King his Father, he could not refrain telling him instead of thanking him; *My Lord the Princess Arsinoé* The King apprehended his thought at the very first word, and betaking himself to smile; *No, my Son, (laid he interrupting him,) I do not give her any Partage, Share or Division, for I intend the contrary, that she her self shall be a Portion of yours.* These Terms yet more intricated and perplexed Philadelphe. Ptolomée who would not leave him longer in Pain, expressed him and unfolded him his mind that she should by him be given him in Marriage. And to let his Joy have its free and liberal course, (for the King did me the honour to communicate me his Design, having known from me, the Passion which Philadelphe had) he made him understand that *Arsinoé* was not his Sister. But that she was indeed Daughter to *Berenice*, the Daughter of this Queen by a former Marriage with *Aridé*: Brother of *Alexander the Great*. That the jealousie of the ambitious and cruel *Olympias* who was also Wife to *Aridé*, and the Empire which she had upon her Spirit of their common Husband, having brought that Prince to suffer Impunity; that *Olympias* undertook, and attempted upon the Life of these two Children that he had by his other Wives, that she might thereby transfer all the Lové of the Father upon hers; *Berenice* had bin constrained to feign that *Arsinoé* was dead as soon as she was born, and that in the Interim she had privately sent her to be nourished and brought up at *Corcyre* by *Stesicrate* and *Argene* his Wife, both her Domesticks, in whom she had Confidence in expectation that the Death of her rival would permit her to be made known by *Aridé*: But *Olympias* having survived that Prince, she had never durst made it to be known; and that he had bin a long time after her second marriage with *Ptolomée* without making it known to himself, by an awful Timidity, and scrupulous Bashfulness, as if she had apprehended, that that was not capable of giving him some Ombrages of her Vertue. That her maternal Lové had in the end forced her to this confidence in him, and to recommend him her Daughter in a malevolent Disease wherein this vertuous Queen thought to dye during the absence of *Philadelphe*, and that for him who was not ignorant neither of the furious rage of *Olympias*, nor the feeble Complaisance by which *Aridé* had left her to Sacrifice one part of her Family, and who yet better knew the Wisdom and the incomparable vertue of *Berenice*, he had immediately not only sent to fetch away *Arsinoé* from *Corcyre*, but that loving no less the Children of his dear Wife than those who properly were his own, he would have her also pass for his Daughter, whereby to assure her a part of his Wealth in recompence of those of her Father. For in the conclusion, pursued *Ptolomée*, I avow to you that I love *Arsinoé* no less than my own Daughter, and that it is to testify unto her that I have for her the Love of a Father that I will give her to my own Son. *Philadelphe* listned to all this with so much astonishment, so much Joy, and so much Impatience, that he almost lost the attention, and he cared not how the thing did happen, provided that it was so.

After having signified and testified as much as was possible his Acknowledgments and Obligations together with his Joy, to the King his

his Father, he quickly and nimbly ran to *Arfnoe*, and ran there so transported with Love and ravishing joy, that he did not almost feel himself. I doubt not, but that you would take great pleasure to understand, after what manner he reviewed this fair Princess, and how he was received; If I should undertake to make a draft of the lineaments of this Picture, and to depaint all the most rare, and the most tender passions the World inspired them in this reunion; so fortunately happy, and so unexpected and unawares: but for that, it would be needful for me to have twice as much time, as undoubtedly remains to us to finish our course, since it seems to me, I discover from hence the house of *Acidias*, upon that adjacent hillock or eminent rising. It suffiseth that you know that *Arfnoe*, who had bin prepared by *Berenice*, for that interview, corresponded with the joy of the Prince so much, that he could exact and require it from her Modesty and chaste Pudicity and Purity, and advantageously repaired and made up, in these first Moments, all the displeasures, all the troubles and pains of many years.

Eight days after the return of *Philadelphe*, they celebrated in *Alexandria* the Feast of *Ihs*, pursuant whereto preparations were to be made for the Marriage and Coronation of *Philadelphe*.

The solemnity of this Feast, had something of barbarity, for those who knew nothing of the Manners and Theology of the *Egyptians*. For first of all, after a Sacrifice that the Priests made in the Morning with Cakes, on which there is the figure of a Sea-horse tyed; they made a procession, in which four Priests having their hair and beard shaved, conducted the Ox (or as they say) the God *Apis*. Four others afterwards led the Dog *Anubis* with the like Ceremony, and all the other Priests followed after them, singing of Hymnes, and all vested and arrayed with Robes of Linnen.

They walked so in order, to a large and hollow Fountain, which stands without the City of *Alexandria*, in which they drowned the Ox, and at the self same time the Gates of a little Temple, which is very near approaching, opening as of themselves, they beheld the coming forth of a new Ox and one Heyfer. Every one of these Animals carried on his Neck a Maiden, which there is seated much in similitude to those that the Limners represent us in *Europe* upon a Bull, and these Maidens are always Princesses, or Persons of the highest Quality, because they do upon this occasion represent the Goddess *Ihs*, for she that sits upon the Heyfer, signifies *Ihs*, then when being the Nymph *Io*, she was changed into an Heyfer by the Artifices of *Jupiter*, and she which is upon the Ox there, then represents that being the Wife of *Osiris* and Queen of *Egypt*, she taught these People to cultivate and sow their Lands. They made them afterwards mount twice upon the *Nile* in a Vessel, which conducted them to an Isle in the Sea, some miles from its Mouth, and where there is a Temple of *Osiris*, on the Altar whereof is a Chest of Iron, where they said *Osiris* was shut up and drowned. They yet make there the sacrifice of an Ox, and afterwards all the procession return by the light of a thousand Torches, and at the sound of Flutes, Pipes or Tabers of Drums and Trumpets, which makes the Air on all sides to resound, ring and yield an Eccho. At another time, I will explain you the Mysteries of that Superstition, as to the present it suffiseth; after I have explainted you the order of

that Solemnyt, to tell you that the Princesses *Antigone* and *Arsinoe* had bin chosen to represent at this time the Goddesses *Ihs*. And to speak truth, they could not better choose, whereby to give a greater Idea to the Goddesses, nor to imprint the respect and the veneration in the Spirits of these People; for they had both the one and the other such Beauty, as would draw and attract the Eyes and adoration of all the World.

Certainly I can assure you, as having bin the Witness of it, never was any thing so admirable, as they appeared that day, the one and the other. *Antigone* as the youngest represented the Goddess or the Nymph *Io*. Her Robe was of Cloth of Silver sown with Pearles, and her Hair was trust and tuckt up under a Crown of Flowers: her white and fair Arms appeared deckt and garnished with rich Bracelets of Pearles, and they saw on her a kind of half Moon blazoned in silver upon the fore-head, in sign of the change of the Nymph. *Arsinoe* represented the Queen *Ihs*, and that therefore was the reason why it was more magnificent and Royal, being all imbroidered with Gold, and covered with precious Stones. Her head was covered with a Crown of Gold, in fashion or similitude of an Ear of Corn, interlaced with a great number of Emeralds, Rubies and Stones of divers exquisit colours, to signify the divers sorts of Herbs and Flowers, which spring up among the Corn, and instead of a Scepter, she carried in her hand a Coulter or share of Gold, which they had made very light, lest they should wrong or over-press her hand with its weight. But scarce did they only take notice of these exterior Ornaments, as those which of hers were natural, and drew, inticed and allured the Eyes and Attention of all which beheld them.

All Egypt which seemed to be gathered together and assembled at *Alexandria*, for the solemnity of that Feast, avowed that she had never seen any thing so worthy the Greatness, Magnificence and Majestie of *Ihs*, and it seem'd that Fortune envying our joy, took pleasure to redouble our acclamations and our congratulation, to render afterwards our Moans and Regrets more sensible.

The Sacrifice being finished in the Isle, all the Court were upon the Port expecting, by the lustre and transparent clearnes of a thousand Links and waxen Torches lighted, the return of these two fair Princesses. The Prince *Philadelphie* alone went before them, in a little magnificent and gallant Boat made expressly, when a bark returning from the Isle with all diligence of the Rowers, reported to the King, that *Antigone* and *Arsinoe* were carried away by some People, hid in an unknown Vessel which lay behind the Island, and who had not appeared, but when they were ready to go to Sea. It is not possible to express unto you here the Alarm, nor the trouble that in one instant this news produced. Immediately the King gave order to hasten away after them, and caused all the Souldiers to be imbarke, that could be found upon the first Vessels that were ready in the Port, or could be met withal: But very strange! of two hundred Vessels that were there, there was not found one in a readines, or which wanted not either Ropes or Sails or Rudders, or other things necessary.

There must something more appear to the King to be known, and that there was some Treason here under hid and concealed. He caused Pylots and Captains of Ships to be taken, but 'twas not possible to draw

draw any thing out, unless it were they themselves were surprized, having believed all things in good condition. On the other side *Philadelphie* being, as I have told you, gone before the Princesses in this little Bark, which he had caused to be built, more for appearance than service, had no sooner received this fatal news, that he became like one thunder-struck so unawares.

Never did pain nor grief make so sudden and so violent an effect and change, as was in him, and I believe that there had bin no need of any but himself for his Princess which conserved him his life, and rendred him apart of his Forces, after he had almost lost them all. *Ab my Friends!* cryed he, to them that were with him, all desolate and hopeless, *We must perish or save our dear Princesses.*

Grief and pain permitted him not to discourse any more, and in the mean time without consideration of the little succor that they could receive from him, in the state wherein he was, he commanded the Marriners who conducted his Bark, to row with all their strength, although the night deprived them of all knowledg.

But behold another Mischief, scarcely had this poor Prince advanced one Mile, that some pieces of his Bark being loofned, the one from the other, as if by set purpose, he found himself down in the Sea.

Happy it was he was not far from the Island, so that he saved himself by swimming, with all those of his Retinue, one Marriner only excepted, whom they saw no more. But that which afflicted him a thousand times more than death, was that he found himself there without any means to pursue the forcible Ravishers away, and a nin impossibility of succouring his Princess.

To what extremities was he not ready to expose himself in this Encounter? But above all, imagin you, that which became of him, then when he regain'd the Port of *Alexandria*, in an ill favoured *Gondoso*, which was found by hap-hazard, and thinking to go upon some good Ship to seek after *Arfinoe*, he knew the state in which they were all found. Every one saw the Treason was manifest, but they could not, and they durst not almost suspect the Traitors, for the love of *Ceraune*, who was one of the Robbers, as you will soon observe, had not yet broken out.

And besides he himself, appear'd at Court with the Countenance of a Man, who took too great a share of the Calamity, to be one of them guilty of the Crime. But the Crime was too black to remain unpunished, and the Gods ought to indite the Author, for their own proper Vengeance, since that having troubled the Ceremonies of one of their solemn Feasts, they themselves were there in some sort interested.

You shall know then *Kion*, who by force and means of searches and perquisitions, had made serious Inquiry, they learnt in the end, that *Ceraune* and *Menelas* Nephew of *Ptolomée*, and who had the Office of Admiral, were the Authors of this violent Robbery: the former being unfortunately fallen in Love with *Arfinoe*, and the second with the Princess *Antigone*. That which much conduced to their Discovery was their flight, for they disappeared the self same night. They knew that it was they themselves, who had secreetly caused a part of those Vessels to descend, for fear they should be sent after those who had made

made the Rape ; that it was they who had subborned and corrupted with Mony, a Carpenter who had built the Bark of *Philadelphie*, that it might be made in that manner, as to fall a funder, as it had done, in taking away only a Pin of wood (the which had bin effected by that Marriner, who had disappeared a little afterwards) In a word, they knew that 'twas they who had caused those to agitate themselves, and to put them all at work, and act in this fatal Tragedy.

The King had till then conserv'd and refer'd some paternal tendernes for *Ceraune*, but it was not possible for him, more to resist the justice of his Wrath, when he saw this last Feat and Perfidy of this graceless and worthy Son ; and his flight with that of his Accomplice and Comrade, having finished their conviction, the King caused that the Morrow their proces should be made. Amongst other things he declared *Ceraune* unworthy and uncapable of the Crown, and because they should not take this Vengeance to be a simple Menace he put it in execution in such manner, that it hath without doubt, bin known all the World over ; but I will not omit to repeat it unto you, because you will be well pleased to be assured to learn by retale, a thing which until this time, never had an Example, and possibly may never have. He caused to assemble together, all Orders and Degrees throughout his Kingdom, at least those that were found in and about *Alexandria*, and having appointed *Philadelphie* to follow him to the publick Place, where all the Souldiers were in Arms, and all the People attentive, and in expectation of what would follow such great preparatives, he there made a long Oration upon the affections, which he had alwayes had for his People, and the cares he had taken to educate and bring up his Children, in an inclination and disposition of Peace, necessary for the better Government of his Subjects ; from thence he fell to discourse of the different Manners and Qualifications of his two Sons, and putting again into the Mind and Memory of the *Egyptians* of the magnificent and famous Feates, and honourable Actions of *Philadelphie*, wherewith all his Subjects were very exceedingly satisfyed and well pleased, he there afterwards those of discontent and displeasure, which he and they had received from *Ceraune*. After he had aggravated the three fratercides, wherewith this cruel Prince would have caused his Brother to perish and to be destroyed, the violent ravishment and carrying away the two Princesses, his Confederacy and Treaty even with the known Enemies of the State, (for they knew he made one with *Lysimachus*, to assure himself a retreat into his Kingdom, after he had amplified and laid open at large all the circumstances of his Crimes, he at last publickly declared his Disheirson, and thereby declared his Son *Philadelphie* his sole and only Successor.

And that there might be no shadow, nor ground, nor cause of contest against his Title, I say to impede or hinder what possibly might be questioned after his death, and to take and deprive *Ceraune* from all means of imbarkeing the People in Civil-War, and intestine jars and commotions, he added, that it was his Will and Declaration, his Resolution of putting *Philadelphie* in present possession of the Crown, and that he appointed and published him King of *Egypt*, resigning into his hands all his Power, Privileges and Prerogatives Royal, reserving only unto himself the Degree, of his Prime and Principal Subject, and Captain of his Guards.

At the same Even the self same moment, having caused *Philadelphé* to approach, who had not followed him there, but against his Will, because he dreamt of nothing else but his departure in quest of *Arfnoe*, and was importunate against all things that might delay or any wise frustrate his design, the King repeated to him the precedent declaration, and having constrained and obliged him to sit down upon a Royal Throne, which he had purposely and expressly commanded to be prepared, he with his own hands placed the Crown Royal upon his head, the Scepter in his hand, and then and there swore himself his faithful Subject, and declared and owned him to be his Master, his Leige Lord and Sovereign King.

If this Oration and memorable Action which immediately followed it caused an astonishment amongst the *Egyptians*, it gave them ground, cause and subject of much more incomparable joy and admiration, for as much hatred and aversion as they had and conceived against *Ceraune*, even so much love, and respect had they for *Philadelphé*. But *Philadelphé* for his own self in particular, was so surprized and so confused, in receiving such marks and signs of deference and submission from a Father, for whom he had such obsequious and venerable respect, that he could not possibly resolve to accept these rare and illustrious Testimonies of a Love so Royal and Paternal. What wonderful Miracle was that not, that the Land of *Egypt* beheld not on that day? Certainly future Ages will scarcely have faith to believe it.

It saw a great King which was the delight of his People, and the terror of his Enemies, voluntarily descend from the Throne, and there to cause his Son to ascend it, and I there saw the Son refusing to mount into the Throne, and use all his utmost indeavours, there to retain and hold his Father. In sum, so it must be, that *Philadelphé* yielded and gave place, unto the absolute Will of *Ptolomée*, but it was not by a deference; and it may be said, that he consented not to be King, but to give a pregnant demonstration of obedience, both as a Son, and as a Subject.

In the interim do not in any wise believe, that this great change and transmutation of the condition and state of my Prince, made any kind of alteration in his love nor yet grief and dolour; believe not that he judged the gift of a Kingdom, was capable to console him, to ballance the los of *Arfnoe*. Ambition had not power to suspend, remove or discharge him one moment from the thoughts, nor perplexing inquietudes of his Love, and all that which Prince *Philadelphé* had resolved for the recovery of this Princess, *Philadelphé* the King would also execute.

He had already sent to all Parts and Coasts to learn news of the two Princesses: but that was a thing that appeared to him, but little worthy of his Love, to seek after them by the means of others only, his passion defyed him the cares and diligence of all others. He would therein employ himself, and in that very resolution and design, he would depart the following Night without speaking any thing to *Ptolomée*, knowing he would have opposed it. Only he resolved to leave a Letter with some of his People, to give unto the King after his departure, and began one in these terms:

Pbiladelphe to King Ptolomée, Health.

SIR, I a thousand times beg pardon of your Majesty, if I dare without his leave depart from being near her, and if it appears, that I acted the part of an ill Son, it will soon make an Apology for me to so good a Father. But Sir, one so good as your Majesty is, merits him the conservation of all his Children, so that if I remove one from him for some few dayes, I protest to your Majesty, it's not but to essay, to return them to you very suddainly altogether.

I entred into his Chamber, when he was there with his Letter, and although he presently resolved not to discover his design, unless it were to those that to him were necessary, so it came to pass, that my presence and the kindness he had for me, tempted or prompted him to make me a participant. I was not surprized with that resolution, for I knew the fervour and greatness of his Love. But as it seemed to me on this occasion, to be altogether blind, I took the liberty to tell him my Sentiments. I then represented to him, that *Philadelphe* King of *Egypt*, ought not hence forward to imagine himself yet to be Prince *Philadelphe*, that in receiving the Crown, he had well changed conditions and obligations. Think you my Lord (said I) that you are now to your self, as you then were, to dispose of according to your passions and willing inclinations, and to run about the World, as a sngle and simple Adventurer, and to expose your self to all the fantastical conceits, humors and capricio's of Fortune? Know, my Lord, that you now at present are united by very streight tyes and strong ligaments, and by indispensable obligations to your Estate; that you are accountable for all your cares and steps to your Kingdom; and that where ever you go, you carry along with you the sole and intire Fortune of the Land of Egypt, &c. Pardon me, my Lord, if I presume to tell you if it; would you not be ashamed unsightly to abandon your People, in the self same moment that you have so solemnly engaged your self to them? and think you that the Prince your Brother, in quitting Egypt, hath not left some seeds of Division there, which will require your presence, and all your cares to smother it? But when, or if all these Important considerations of Interest and Honour should cease; after all, what think you to do, to go running at all Adventures, for so I may say, with your Eyes close shut after People, whose path-wayes nor retreats you know not, and which 'tis possible, will be at one end of the World, when you go to seek after them in the other? for in fine, althoug'b they have told you, that they are gone into the States of Lysimachus, how know you it is not a false report, by which they think to give you a change? Dream not to retrieve the Princesses from out of their hands, you possible will go, and deliver even your self into those of your Enemies? My Lord, it's much more to the purpose, and for your dignity and love, to send to all parts to seek out the Criminals, and in the mean time, to prepare Ships and Men to fetch them away by main force, when you shall have learnt where they are, and if it be then needful, to chastize them as a King. *Philadelphe* had much trouble

trouble and pain, and was loath to yield; for he could find and feel that his Princess had bin carry'd away, and that it was needful, that he should continue in the mean time at *Alexandria*. However I made him at last consider the necessity; so that he was contented to dispatch Men away to all Parts, to learn news of the Princesses, and of the Rivers, but it was no of utility, and behold wherefore.

The truth is, that *Ceraune* had retired himself to the Court of the King of *Thrace*, but he had not led there the Princesses, for although the King of *Thrace* had espoused the Daughter of the first Wise of *Ptolomée*, of whom I have spoken unto you, and who was also called *Arfnoe*, and that *Lysimachus* was consequently brother-in-law to *Ceraune*. Nevertheless this same here, did not altogether put confidence in this barbarous Prince, who was naturally cruel and violent, even to the utmost extremity, as you know by too much experience. So that before the leading away of the Princesses there, he would make only a turn to *Lysimachus*, where was the Court of *Thrace*, in the mean time leaving *Arfnoe* and *Antigone* unknown in a City of *Chersonese*, under the tuition and guard of *Menelas*, without discovery to any Person whence they were.

But this Voyage was longer than he presently was aware of. While he was in that Court, he became in love of this other *Arfnoe*, of whom I have told you, altho she was his Sister by Father and Mother, and Wife of *Lysimachus*, and that Queen unworthy of the blood of the great *Ptoloméz*, having correspondence with this criminal and incestuous love, they salted together a Commerce which was plentifully fertile, and abounded in all manner of Crimes. I will not recount you the havock and violent Ravage they made the one and the other in the Royal Family of *Lysimachus*, by the assassination and poysoning of many Children, which remained born by diversity of Wives, whom he had espoused. That tragical history is too well known throughout the earth, to stay me there. I will tell you alone in few words, that this wicked Woman fearing that *Ceraune* would not quit her in the end, to return to his first passion, caused to be robbed by Night from *Menelas* the two Princesses whom he kept, caused them to be carried away from the *Chersonesse*, where they were in an Isle of Pont *Euxin*, and there privately shut them up, without the knowldg of neither of *Ceraune* nor *Menelas*. But she was soon punished by himself, on occasion of him with whom she had committed so many Crimes. For you know how *Lysimachus* having bin slain incontinently afterwards by *Seleucus*, about the Subject of the Kingdom of *Macedonia*, whom the first had usurped upon the young *Antigonus* Son of *Demetrius* and *Seleucus*, having bin slain afterwards by *Ceraune* in an ambush, which he had laid for him; *Arfnoe* remitted imprudently, not only a part of her Estates, but her own proper Person, and that of the two Children, which she had by *Lysimachus* into the hands of her incestuous Adulterer.

That by this means *Ceraune* being made Tutor of these two Children, declared himself Regent, and in conclusion, crown'd King of *Macedonia*, and that he had scarce known, that he should have more need of this Queen to reign, but he despised her, that their detestable union, had this sad and dismal conclusion, which never is wanting

ing to punish criminal and disorderly Passions. In sum *Ceraune* having then discovered the place where she caused these two Princesses to be kept Captives he resolved with himself to disintangle and rid himself of her, and sent her to fetch the Prisoners. The jealous Queen had no sooner advice and Intimation, then she designed to prevent him. She dispatched Assassines to go and cut the Throats of the two Princesses, and prepared Poyson to defeat *Ceraune*, but she was prevented by himself, for he was as well skilled in the Operation and Effect and custom of Poyson, as her self.

He therefore Poysoned her, after he had cruelly Massacred between his Arms, her two young Sons, and on the other side ; he dispatched *Menelas* into *Chersonese*, to deliver the Princesses and to bring them to *Macedonia*. In the interim *Ceraune* conducted his Army against that of the *Gaules*, who then made desolate the Frontiers of that Kingdom, and there he sought that famous Battel; where, you know, he was slain. But I pass by all these things slightly, and cursorily run over them, because that besides thõe, there arrived in a little time the great and sudden violent flash, that they have made, nor permits it any person to be ignorant of them ; and because that from elsewhere, as they are arrived almost at your Gates, you are far better instructed than my self.

I return then to that which passed in *Alexandria*, and as the short way that we have yet to walk, obligeth me to abridge my repetition, content your self that I yet cut short off all these things, how important soever they are, and that in a few words.

It's impossible for me to delineat or depaint unto you, the Condition and State my poor Prince was in, Ignorant where he lived, during the time he knew not what was become of his Princes ; nor with how much Grief and Sorrow of Mind he saw himself confined and fastned in *Egypt*, by a State and Condition that impeded him to employ himself in the research of *Arsince*. He learnt News enough of *Ceraune*, but those News instead of consolating, did no other than redouble and reinforce his Anguish. For as he knew in conclusion that he was at *Thrace*, and there without the Princesses and then not knowing what was become of them, he was ready to abandon himself to a furious and violent despair, whereof all his Sagacity, our Endeavours and all the Tendernesses of the great *Ptolomée* his Father with all his Pains and efforts did not warrant him nor could. Notwithstanding all, that it was an admirable thing to see in what manner this Illustrious Father, and this yet more Illustrious Son, lived together ; it was a Wonder worthy the curiosit of the People, the Philosophers, the Princes ; it was a Spectacle worthy the Gods themselves. For this Father who of a King had made himself, as I have already declared you, the simple Captain of the Guards of his Son, took Pleasure to give the first examples to others of the devoir and respects that Subjects owe to their Sovereign.

This Son that saw himself against his Will, lifted up above his Father, forced himself to abase himself below himself, and descend (for so I may properly say) from his Throne to replace him there ; so that they could scarce discern between them, who was the King and who the Subject. But the Gods soon envyed *Egypt* the unconceiveable and inexpressible

expressible content when it rejoiced in the view of this rare and incomparable Spectacle. Ptolomée the great died, and the unconceivable regrets which Philadelphe had, added so sensible an increase of Pain to his Dolor and Grief, that he found himself incapable to resist his affliction, and as they had but one and the same Throne, it was almost requisite and needful to prepare them one Tombe.

In short Philadelphe became extreanly Sick, and very hardly the efforts and endeavours of the most excellent Physicians, and the vows of all the People, were or could be capable to mitigate or withdraw his Maladies and Grief. But great Gods what owe we unto you, to have consented in the end to save him in Egypt, if you did not reserve him to more happy and prosperous Adventures than those, which are already arrived and hap'ned unto him in Greece.

I have told you that before Ceraune led his Army against that of the Gaules, he had sent Menelas into Chersonese from Thrace, to deliver the Princesses Arsinoe and Antigone, Menelas went there, and brought them into Macedonia when he had heard that the Gaules having defeated and slain Ceraune, and had as you know caused his head to be put upon the top of a Pike, and walked in that very Posture throughout the Camp, and that the Troops of this unhappy Prince were given to a valiant One unknown, named Sosthene.

Menelas therefore not seeing a secure retreat for himself, at Macedonia, and not knowing where, to rest his head, came into Thessalia to find Alcime, by the gabbles and intelligences of whom Lysimachus, and after him Ceraune were themselves seised of Macedonia.

Alcime, who was then in trouble, how to defend even himself against these Gaules, and who sought some succour favourably received Menelas; not so much for the succour he expected from him, (for Menelas was not in an Estate to serve him, otherwise than personally, and of very few People that he had) but because he would be Master of the two Princesses, by the means of whom, he hoped in case of necessity to ingage the King of Egypt to protect him.

But before he sent into Egypt, he would try if an accomodation and agreement might be made with Brennus and so much the rather that young Antigonus having ascended the Throne, he well foresaw that he would have this puissant Enemy upon his Back. Menelas willing to render himself considerable to Alcime, undertook the negotiating his accomodation with the Gaules, and to that effect went to find Brennus, leaving in the interim, the Princesses at Pidne, in the custody of Alcime. Menelas made their Treaty: But on these Affairs the Gaules having bin defeated at Delphes by that memorable passage or accident that you well know, that undid, brake and defeated all the measures which Menelas and Alcime had taken; and I avow you, that I do not yet well know, those which they had taken on this new revolution: But however it might be; The Princesses after they were brought to Pidne where Alcime made his ordinary Residence, they were there in much more incomparable Liberty, and far less shut up than they had been during the time that they were Prisoners of the

Queen of Thrace.' So that one day they found means to gain one of the Guards who observed them to send their News into Egypt, and to advertize the King my Master the place of their Retreat, and some certain part of the Accidents and Adventures that had befallen them. You may well conceive the ravishing Joy of my Prince at this piece of News. She healed him all at once almost with this Intimation, and after he had diligently informed himself of the State of Things, he caused six Vessels to be armed with all diligence imaginable, and having filled them with Men fit for the purpose, he undertook to come one night to surprize Pidne, which you know is seated upon the Sea. But alas he should not have confid'd in an Element which had bin to him so contrary. In passing the Cyclades the Vessels were surprized by a Tempestuous Storm, which caused them to be stranded for the major part upon the sides of the Island, and all the direction of the Mariners could not hinder, but that after a stormy day and night she aboard of whom he was, with my self and my Son was cast upon the Rocks which are upon the Coast of Thessalia.

Very few saved themselves with us in our Skiff, but this misfortune did in no wise astonish the great and undaunted heart of Philadelphie. But contrarily forcing himself to infuse in us all the courage we had lost ; The Gods said, he, gave me the first acquaintance with Arsinoe by a stormy and impetuous Tempest, and by another Tempest they will put me in possession of her.

So having sent to buy Horses in the next City with the mony that we had saved with us in our Skiff, he enterprized to come unknown to Pidne, to essay and endeavour a Conference and Parley with the Princesses, and accordingly to take his measures for their deliverance. At our arrival there we learnt that two dayes before that, Alcime for some private reason had caused them to be conducted the following day to Gonnes, and Philadelphie expected me here hard by, in the morning during the time I was gone by his order, to spy the time that they should pass. I have even known that then they entertain'd themselves with the History of the wonderful beginnings of your Life, which another time I digested in Writing by his order, when he was unexpectedly attached by the People of Menelas.

That perfidious Prince had bin advertized by one of his Gang of the arrival of Philadelphie, and as he had a double Interest in seeking his death, first and principally because he was after him to inherit the Kingdom of Egypt, in the second place, by reason he was wonderfully amorous of Antigone the Princess, whose deliverance he doubted not but my Master was expressly come to attempt ; he caused him to be sought after yesterday in the Morning by a number of Assassins, the first of whom Philadelphie, immediately upon his approach cast at his Feet, and put all the rest to flight. But O Gods that his own courageous valour was to him very dismal ! In the pursuit of the others, he fell into an Ambuscado where Menelas expected him in person, and where that wicked One put him in that deplorable State wherein you met him. It's true that Menelas did not commit that execrable Parricide and Regicide upon his Liege Lord and Sovereign Prince with Impunity , for that perfidious Person paid with his Life, his own proper Treason. In effect I have heard at Gonnes where my Prince sent

sent me yesterday in the evening to learn News, that *Menelas* there had bin reported dead, by some of his: But on the other side, *Alcime* having understood by this means that *Philadelphe* was within his Territories, he sent to seek him out every where, and I will not conceal from you, what they told, that they were commanded this Morning to publish in *Gonnes* a Placaet to all Persons to discover *Philadelphe* dead or alive, prohibiting his concealment upon pain of death. So that you see the need we have of your Father, or rather you your self whom we now have, for 'tis by your means that I hope and expect any aid or assistance from *Alcidias*.

Telamon answered *Straton*, that he did great wrong to *Alcidias* if he made any doubt that the same Shepherd would not of his proper inclination render all the services imaginable to the King of *Egypt*, whereof he were in any wise capable, and if he thought that the fear of *Alcime* who had in *Theffalia* but an usurped Power, he would not omit to shew him and do him all Rights of Hospitality, and above all towards such a great King as *Philadelphe*. He afterwards asked him if *Alcidias* knew the Quality of his Illustrious Host or rather Guest, and *Straton* having answered him, that he durst not yet discover any thing to him, *Telamon* said that he should be ravished with joy to be able to be the first that might give his Father the News which would be so Gratefull to him; and a little afterwards they came to the Gate of *Alcidias*. But scarcely were they entred into the Court, but one of the Domesticks of this Shepherd came all alarmed to tell *Telamon*, that twenty Knights or Gentlemen, had a little before forcibly carried away that unknown Person in a close Chariot whom he had brought there the preceeding day, and that they said they would carry him to *Gonnes* by command of *Alcime*, and that *Alcidias* had followed them, to know the reason of this violence, and the Order or by what Authority they should or would there carry him.

What Philosopher then was *Straton*, his Heart nor Soul was not prepared to hear such Tidings. He expected to dye through Grief, and carried himself, or rather lay the Burden and Blame and Guilt of all this disgrace upon himself because he failed to return time enough. He ceased not therefore to bewail and bemoan himself, neither yet to examine how *Alcime* had discovered the place where *Philadelphe* was, for as he had bin brought there but the day before even by day, it was not a very hard matter to discover it, but after having only imbraced *Telamon*, and again desired Succour for his Master, he rashly mounted on Horseback and betook himself to gallop away upon the Track of the people of the Governour.

The End of the Fourth Book.

Tarsis and Zelie.

The Fifth Book:

Telamon found and felt himself ingaged in the interests of the King of *Egypt*, by so deep sentiments of respect, and his generous soul had elsewhere so natural an inclination to take the part of those who were unfortunate, that he would not omit or abandon so illustrious a Person, nor yet fail in this disgrace, to render him all the services whereof he was capable. Although he was but a Shepherd, he was not without much credit at *Gonnes*, the Shepherds of *Tempé* being, as we have said, the Nobles of the Countrey, and that the *Gaules* called them Knights, amongst the *Gaules* in their own Countrey. His Family which was the most ancient, the employment which his Father had had, and above all, his merits, and his own proper and personal vertue, had procured him the most puissant and considerable Men of the City for his friends, and without the great number of Men of War or Souldiers that *Alcime* entertained there, the Family of *Telamon*, might there possibly be able to despise force, strength and credit with this Governor.

He followed *Straton* there on foot, because there was no long way from *Hippique*, and entring in the City, he met him in the house of a rich Merchant with *Alcidias*, and this was near to *Alcime*, and altogether intimate with *Alcidias*.

Telamon had understood there, that *Alcime* had caused the King of *Egypt* to be shut up in the Tower of the Castle with his Squire, whom he had left there to serve him. *Straton* would have gone there to be shut up with him, to serve his Master, but *Alcidias* made him consider, that being at liberty, he would find more and better means to serve him, and after they had well deliberated of what was to be done, in conclusion, they took the best resolutions they could to set *Philadelphe* at liberty.

A little afterwards *Alcidias* and *Telamon* went to see some of their Friends, for the service of the King, and then in a little time retired, for fear of being rendred suspect by a longer conference, and they both together took their way to *Hippique*. *Alcidias* by the way asked news of *Tarsis* from *Telamon*, who answering him in what a state he had left him, *Alcidias* said unto him: *I doubt not Telamon, but you give very good advice to your Brother, but it being so I am astonisht and have good cause to be so, that he so obstinately persists in a Passion, which will be, as I did fore-see, the ruin not only of himself, but his life. I have approved of him rather than of any other, as long as I believed that*

he could have any success; for I avow in the end, I could not find wherewith to contradict, in the Person on whom he had cast his Eyes, and that I would not have wished for any other Person, had I bin to have chosen; I will not say among our Shepherdesses, I will say among all the Maidens of the World. But we must not therefore be wilfully obstinate wedded to our own Humors, conceited of our own Judgment, or frowardly persist in our own Opinion, in a blind desighn, where it may be seen, there is a manifest and clear impossibility to succeed, nor have so ill Opinion of him, that they cannot believe themselves able to make a happy Destiny out of that state, which was first pitcht upon by their fancy. As for me I am weary of speaking to him unprofitably, and to no purpose: but if you love him, as I believe you do, you ought to do all that may be possible, to withdraw him from this strong love, which is only imaginary, and you may tell him, if he will thereunto listen, that they spake to me this day concerning him, pointing out for him, one of the fairest and the richest Maidens of all Thessaly. Telamon listned to the discourse of Alcidias without any other reply, but that he had the very same sentiments with his Father, but he believed not that Tarsis was for the present, in a state to relish any such a proposition, but however he would use it according to the order and direction which was appointed him. They spake of nothing else, almost all along the way, nor yet during the time they dined together, which his Father obliged him to take then with him, and sometime afterwards he dismiss'd him, and gave him liberty to return.

The first design that Telamon attempted, was to indeavor to rejoyn Tarsis: but what ever care he undertook he could not find him till the Evening, when he perceived him walking by the River side.

This poor Shepherd having unprofitably spent the whole day in the quest of Zelie, came to contemplate upon, and entertain himself with her loss in that self same certain place where it was done, and in the incertitude of what was become of the Shepherdess, he seemed willing to ask a clear demonstration in the very same place where the Witnesses had bin.

He rested there from time to time, placing the one end of his Dart upon the ground, and there firmly fixing his Eyes, and at certain times he also uttered some long sighs, lifting up his Eyes towards Heaven, bewailing his fortune, as a Man, to whom she had given the greatest subjects of distress and sorrow.

Sometimes he seemed resolved to bring himself to think upon the subjects of Complaints, he believed he had cause to make of his Shepherdess, and how much she her self had contributed to her Misfortune: Ah! said he, It's not by reason of Fortune, that I have cause to complain, for Fortune would have rendred me too happy, if Zelie had not bin to me more impitiable, than she forgot; let's forget this cruel one, who was willing to have ruined me, and for the finishing that satisfaction of hers, if it be possible, let's lose it till it come to be remembred. At the same time he began to walk faster, and more deliberate than before, and cast his Eyes here and there, to seek out objects which presented themselves to his sight wherewith to combate those, who came to offer themselves to his imagination. Now he looked upon the prodigious Mountains Olimpia and Ossa, who hide their Heads above the

Clouds, and seem to serve as pillars of Heaven, and who bear Forrest even into a Region, where the lightest Vapors cannot be lifted up. Then he cast his Eyes among the fertile and fruitful Medows, which coasts and butts the River on all sides, and there considered the Shepherds occupying themselves, in retiring their Flocks and Herds, by reason of the approaching Night, and then casting his Eyes upon the River it self, there he beheld to float the Pictures and Effigies of the diversity of Clouds of sundry colours, which the Sun usually marks there, in its Declension and Setting, by the last trace and progress it makes of its light. But when we have some strong affliction upon our Spirits, every thing seems to bespeak our evil, the memory serving to take all occasions to represent its Misfortunes. For the excessive height of the Mountains compared to the Place, whence they are considered, demonstrated him in his own fancy and imagination, the difference of the honourable state, and his elevated past Fortune, with the profound or bottomless evils, where he found himself now plunged in and precipitated. *Alas!* said he, *observing the Flocks and Herds, retiring from the Meddows, &c. all these Creatures go to take their repose, there's none, but my self, to whom the silent Night gives not a relaxation.* The variety of the painted Clouds, diversifid within the River, I did pourtray, delineate and shape forth unto him, the sundry Events and Changes of his life, and the floting of its billows and surges which changed themselves every moment, represented him the Image of that unconstant Fortune, which had rever almost permitted him to see himself two points or moments succeeding each other in the same situation and form.

He was occupied by sad and mournful imaginations, then when *Telamon* approached him, and was there so profoundly buried, that he himself observed not that his Brother came unto him, until that Shepherd was close by.

Telamon found him so amated and defeated, by the lassitude and displeasure wherewith he had unprofitably tormented himself all that day, that another would scarcely have known him. He would not speak to him of the discourse of *Alcidias*, because he knew him well enough, judging that in the state and condition wherein he saw him, he had done no other than have doubled his affliction, and for that purpose it was necessary to take a more seasonable opportunity and convenient time. After he had understood by him the ill and unprofitable excess of his research, he wculd have entertain'd him with what he had learnt on his part, yea and related to him, a part of the Adventures of the King of *Egypt*, hoping he might experimentally find from that recital, wherewith to divert his displeasure: but scarcely could *Tarsis* yield any attention there, his own proper disgraces leaving him no liberty to fix himself upon the concerns of others. In conclusion, *Telamon* reconducted him to *Cenome*, where having spent together, some part of the Night within a Garden in discourse of *Zelie*. *Tarsis* finished the other in his Chamber in thinking of that Shepherdess, whilst *Telamon* went to repose himself. *Telamon* also slept very little, by reason of the pain and inquietude he had for *Tarsis*: but although he was up very early in the Morning, he would not go to his Brothers Chamber, as he had done the preceding day, least

lest he should wake him out of his repose ; he therefore continued in his own, in expectation when his Brother would rise and go forth ; and seeing upon his table the role of Papers, that his Brother had deposited him, one of the precedent days, he began to unloose and read over some pieces (for he knew that *Tarsis* would take it well) seeming to treat with the Author, whilst he was occupied about his work, and finding consolation, in bringing to memory a more fortunate and happy time, in reviewing the fruits which it had produced.

As he saw these pieces were mingled pell-mell, and that there was not one almost in its range and decorum, he undertook to place them, even in the same order wherein they were composed. That was not a thing difficult unto him, by reason that there was scarce one that *Tarsis* who kept not any secret from him, but shewed it him the very same moment that he had done it, and he knew not only the time and date, but the occasion and subject, having always bin the faithful confident and the principal mediator of his Love.

Agamée whom desire and impatience had whetted to rejoyn these illustrious Shepherds, had also awaked since the break of day, fearing lest by his idleness he should lose the occasion of losing them, as he had done the preceeding day, surprized him in this occupation, and *Telamon* not having concealed from him, the subject of these pieces, the *Athenian* also freely discovered to him the curiosity he had to see something. *Telamon* could use the secrets of his Brother, as his own, and he judged that there was not any thing, but that he might freely communicate too, and confide in *Agamée*. Behold therefore the reason, why the Shepherd having testifyed him, that he should have the same pleasure to content him in that point, he took these Papers, and fearing to be interrupted, brought them into a Cabinet or Closet of his Garden, to read them with more repose and quiet, expecting the coming of his Brother out of the Chamber.

As soon as *Agamée* and *Telamon* were sate, the *Athenian* began to speake, and said unto him : If you will do me that intire favour, *Telamon*, it will be in reading that line or verse, and also unfold to me the occasion for which they were composed, for undoubtedly that should extremely contribute towards the inlightning of my understanding : and besides, I have taken so much pleasure in reading the life of *Tarsis* the Warrier and Hero, that I have an extraordinary Passion, that of *Tarsis* the Lover and Shepherd. I will very readily do it, reply'd *Telamon*, provided we have so much time ; for if I undertake it, I shall be constrained sometimes to make a long discourse, and as they said, the commentaries are longer than the text, but however it be, I shall not offer to refuse it you, provided you believe that that may contribute and add to your satisfaction.

After the unfolding and extending all these papers in order by him, he reauissned one and spake after this manner :

The History of Tarsis and Zelie.

These Verses that I hold are the first that ever my Brother made for *Zelie*. It was but a very little time after our coming from *Panticarpee*: for almost in arriving, I accorded with *Philiste*, although I had never seen her, because that the Memory that still I retained of the unfortunate *Olimpie*, had taken me off from all thoughts of Marriage, and my Relations which managed ours without me, fortunately spared me the trouble of a Choice, wherein humane Prudence when it is employed alone, faileth not sometimes to be deceived, now that was upon the occasion of my Marriage, that *Tarsis* saw *Zelie* the first time, and at her first sight he became passionately amorous of her, although she was then but thirteen years old. I am angry *Agamée* for the excuse of my Brother, and altogether for the Honour of our Hamlets, that you have not seen that Shepherdess, you would assuredly pardon *Tarsis* to be so soon left vanquished by so many Beauties and this day to have so many regrets at her loss, and undoubtedly you would also take more delight in our Verses, because the Expressions that you shall see there in some certain places, in relation to a strong and violent Passion, have a thousand times more Grace, when they know the Subject of their worth. But to explicate you these here as you desire, it will be necessary to entertain you which possibly you will find too long; for I should tell you, that the Solemnities of my Marriage were performed in a time when they celebrate amongst us, that which is called the bloody Sacrifice.

I will another time entertain you with the Subject of that Sacrifice, which hath something in it very particular, and the Nature thereof is now, the only use over all *Greece*; as for the present, before I do it, I will only declare to you they Solemnize it the two proceeding dayes by Sports in honour of *Daphne*, Daughter of the God of our River, in memory of whom they also celebrate the Sacrifice.

The first day is solemnized by the Maidens who have in this pre-heminence amongst the Men, because they operate in the festival of a Goddess, and this Spectacle which is elsewhere very rare, hath something in it which hath much of delight and a sufficiency of contentment.

In the middest of a great Meadow, which is a little below *Caliore*, on the Banks of the River *Penée* they erect a Scaffold where all the young Shepherdesses who are of the Sports, ascend one after another, and where every one of them shoot, let fly, or discharge at her turn an Arrow, or Shaft, until she hath shot three, endeavouring to pierce or smite some flying Bird that she lets go some certain space from thence. This sport is instituted with design to renew the memory of the exercises wherein is Conformed or disposed *Daphne* within our Valley, then when she was a mortal Maiden, for you know she was one of the Nymphs of *Diana*.

They celebrate the second day by Verses which are composed and Sung by the Shepherds, in honour of the Shepherdesses, who have carried off the prize of the first day, and after they who are established to Judge of the value of the Compositions (which ought never to exceed six Verses by reason the great number of pieces would take up too much time to examine them, if they were longer) the same Shepherdess to the Honour of whom they are made, gives the Prize to him who hath best succeeded.

There was a long time that we had not assisted at these Sports, because we had always been out of the Countrey, and my Brother had not even yet then desired to be found there, because that being always disposed to something more fearious than Poesy, he knew not how to make Verses, and that by reason of a little natural Pride that Philosophy could not vanquish nor overcome, he would not go to a Festival where he believed not he should bear off the Prize. However the occasion of my Bridal and Wedding which was made at the opening of the Sports, ingaged him as I have told you to assist there.

After many of the Shepherdesses had made their Shots and discharged their Flights according to the Order and Range which was given them by their respective Lotts; They also saw young *Zelie* appear, I know not if I should say, whether to kill Birds or Men. I yet call to mind, she was attired with a white Robe, whereof the lower Part and Edges were covered with a Tissue of Flowers, which seemed an admirable piece of Embroydery. Her Vestment or upper Garment was trust and tuckt up of the left side, a little below the Knee, which left appearing visible the Buskins of the same trimming and Livery. Her right Hand was armed with three Arrows or Shafts, and in her left she carried a Bow of Ebony, the string whereof was Tissued with Silk of the same Colour of her Attire. Her Head was adorned and deckt with a Hat of Flowers whereof the diversity and variety of Colours mixed, made them infinitely delightful. But that was but a faint and feeble Ornament in comparison of that which is Imbued and dyed white, the most delicate and admirable of the World, with many black Locks, which hung negligently upon her Shoulders, and which formed into many Rings, seem to inforce themselves to ascend again to their first and fair Original and Offspring. Be not astonished *Agameé* to see that I stay rather to describe you this, than her Pitch, Stature and Countenance; I leave to your imagination to make out the Portrait of these Miracles, which cannot be depainted nor delineated.

As soon as they had let go one of the Birds, she shot the Arrow so directly, that she smote his Head the very first flight, and made it fall down dead in the very middest of the Assembly. A thousand out-cries of Joy burst out at the same Instant, and they saw this fair Shepherdess with a Gayety and cheerful Alacrity which is sufficiently remarkable, how much satisfaction she received to have had better Success than any of her Companions yet had done. *Tarſis* followed her with his eyes the longest he could, and had much regret, when he had lost her in the middle of a thousand other Shepherdesses, amongst whom she betook her self.

The State wherein I then saw him, made me immediately presage something of his misfortune. Although he was naturally cheerful and full of alacrity, yet he was always sad until he had seen fair Zelie return again, and that by another Shot having deprived another Bird of its Lite by a second Flight made after it, after she had let it go, she finished the taking away of the Shepherds Liberty.

She appeared the third time with the like success as she had done the two first, but her Consorts could not perform the same. The major part failed in their Shots and if I should stop at the Presages, I would tell you, that those of that day which was that of the Birth of her Love, were so unfortunate, that one Bird having bin struck and pierced by a shot of an Arrow, ceased not to flye away to the great amazement of all the Assembly. After the Ceremony, we went to see the Shepherdesses; and Tarfis having saluted them all, he approached to Zelie in particular, with whom he had some discourse which renewed his Wounds and rendred his Malady incurable. *In very truth fair Shepherdess, said he, you have born off much Honour, but however, complaints are made that you could not kill Birds without wounding of Men.*

I did not belive I had bin so out of Decorum, or unfeemly; reply'd she, with an amiable blush, and I so exactly observed the fall and descent of all the Arrows I shot, that I am very well assured I gave not any person whatsoever Ground, Cause or Subject to complain of me. You have not heeded reply'd Tarfis, nor known the ill that's dore by the Flights and Shots whereof I speak, since possibly, you know not whom you have pierced. They ought therefore to pardon me, replied she, since it's without any design, that I have done the evil whereof I am accused. Also they never will reproach you, fair Shepherdess, reply'd Tarfis, and they who do it, do it less to signifie their displeasure, than by boasting themselves to have had the honour of being wounded by you. She reply'd him not, and to dispence with her self she took an occasion by the arrival of some other Shepherdesses.

The rest of the day was spent without any of his further declaring, otherwise than only the ill she had done him: But see the great Transmutation and change, that his love produced in him at the same Instant, and so forward since it carried him away not only to undertake to make Verses or Rimes of the praise of Zelie, but even to make in publick an Essay of a Trade or Calling wherein he never was concerned nor had intermedled. Behold therefore Agamée what was the Subject of the first Elogy, that you now go to see, I do not remember my self that they were those of other Shepherds. I know some compared the direct Shots out of a Bow made by Zelie to that of Diana. Others, said, she had stollen the secret from Apollo as well as the glittering and shining cast of her Eyes. Others in fine said, that 'twas hard to judge to which she would serve best either the Arrows of Diana, or those of Love, but however it be, behold the Sizain or Dictates of my Brother.

Madrigal.

It's not possible to be weary of admiring your direct Aim, nor yet your incomparable even due Measure and just proportion of levelling Shots and Flights

Flights with which you infalliby Slay, even my self the first, I covet and desire it and therefore praise you ; But Zelie in secret my heart disallows me, and saith you either smite or you see not.

I well see that you desire to know what was the effect of the preceding lines, you see well he had not the perfection of a Poet, or that should be given to a good Poet and however it is, or be it howtwill be by the favour of the Judges, be it by the grace in which he sings them, they carry the Prize, and Tarsis had the satisfaction not only to have most worthily praised Zelie, but which is more, that of receiving a recompence with his own Hands. The Prize was a Dart or Javeling whereof the Head or Shaft was guilt, which he went to receive upon his Knees, from the fair Hands of Zelie, and in its receit he said unto her : *Ab ! Divine Zelie, you gave me Weapons too late, since it was not done but after I was vanquished and overcome.*

The Morrow was the day of the bloody Sacrifice; and as it is the first of the year, which begins amongst us, its the ancient Custom there to make small Presents one to the other which we call New Years Gifts, Present, or Handsel. That was the Subject of the succeeding Lines, which behold have no great need of a greater explanation.

A New Years Gift.

Shepherdes, Custome will have it that every Shepherd is disposed this day to give if he can, something to his Shepherdes, it's a Law and standing Ordinance established amongst us and accordingly observed which puts me in extream Pain, for what have I which is not yours? you know even your self, that I am yours, even I my self; but now to determin and put me out of Pain, permit me to give you a little Love for your *New Years Gift*, Shepherdes its all my Wealth, suffer me to bestow it upon you, you have none neither and as for me I have more than any Person.

After that *Telamon* had yet read those Lines *Agamée* would have spoken to testify him that they were to his good liking, and was astonished they were the lines of a learner as *Telamon* said : But the Shepherd who foresaw, that if the *Athenian* would also speak and declare his Sentiment of every Piece, he would advance but very little in much time ; moreover he well thought that possibly he would not often praise them but because they believed that that might do him a Pleasure, he said unto him : I know well *Agamée* that your Complaisance and delight would oblige you to praise themselves , even those whom you possibly might find worthy ; but as that would not make us some interruption in our design , I will tell you, that your Attention and your Silence would serve me instead of the greatest Approbation that you can give them. *Agamée* having promised him the one and the other ; *Telamon* persisted thus in taking a third Paper.

You would not understand these here, if you did not unfold and explicate the subject a little more and longer, than I have done those of the last.

I have told you that *Tarfis* did passionately love *Zelie*, ever since he had seen her, as young, and as I may say, as much a Child as she was: But *Zelie* did not in the like manner love *Tarfis*. But contrarily these lines had for a foundation a sufficiently pleasant kind of inquietude that she had, for that after my wedding, and all my Relations being returned to their own homes, she saw that *Leucippe* and *Melicerte*, had retained *Tarfis* with me, to continue some days at *Caliloure*. For *Tarfis* in his new born passion, sought always to be near her, and to talk to her of some kind of worthy Feats and gallant pranks. *Zelie* who had not yet scarcely seen the World, found her self uncapable or unable to answer him: not that she had not already wit enough, as you may very well judg by her former answers, but she had not that boldness to express her self, which is not acquired, but by the frequenting of company; and that diffidence which she had of her self, was accompanied with a little pride and loftiness, and even an esteem for the credit, honor and reputation of *Tarfis*, which made her yet fear to be faulty before him, so that as much as *Tarfis* loved to be near her, so much did she apprehend it, even her self. She was even ravished to see the Marriage finished, quite contrary to the ordinary custom of young Maidens of her age, who love nothing more than these bridal Feasts; and the reason that gave her this content, was that she hoped that all the Company going away, she should be delivered and rid of *Tarfis*. Therefore when she knew that he continued, she went all mournfully to bemoan her self to *Philiste*, and said unto her: *O my God, my Sister, what are we going to do, I know not; behold, Tarpis continues still here,* Alas my Sister, answered *Philiste*, ought you not to be very well pleased, seeing he is of so amiable and pleasant a disposition and humor: amiable? reply'd *Zelie*, I never saw one more displeasing, grievous, troublesome, offensive, loathsome, wearisome and tedious, irksome, distastful and importunate, and I avow unto you, were I my own Mistress, I would quit and abandon the house, all the time that he is here, or should continue here. In truth my Sister, reply'd *Philiste*, you alone are of your own and that thought. *Tarfis* did no other than laugh, sing, dance, make verses, and a thousand other pleasant things; is there any thing that can be more contrary to that which can give vexation and inquietude?

Zelie had some repugnance of declaring the cause for which she was apprehensive, so that *Philiste* having asked her, she knew not to render her any other, unless it was that he talked too much. But, reply'd *Philiste*, when he speaks, is it not to the purpose, pleasantly and wittily? My Sister, my Sister, replyed *Zelie*, you speak well at your ease and pleasure, you who have no ground nor find nothing of suffering, if he did not address himself to you, as he doth to me. But *Philiste* interrupting said, is it not a mark of the esteem he hath for you, and would you take it better, if he left you alone, as a Child? no, answered she, but I would therefore also, that he would not oblige me to answer him: for in fine, I so strongly apprehend him, that I tremble when he approaches me, and I am in such pain, when I shall answer to what he asks me, that I understand not the moyety of that which he speaks of. We arrived in the Chamber *Tarfis* and my self, then when *Philiste* laughed yet at this reply of hers. *Zelie* betook her self to blushing when

she discerned him, and she would immediately have gone forth, after she had softly besought her Sister to tell us nothing of the subject of their discourse. But *Philiste* purposelly staying her; *in truth my Sister said she unto her, you shall assist me, if you please, in entertaining Tarsis, for I know well, that he would not continue here, but for your sake.* These words redoubled the blushing of the countenance and visage of *Zelie*, and she afterward avowed to us, that she was never passionately enraged against any person or thing as then, against her Sister. But principally and especially when *Tarsis* addressed himself even to her in these terms. *In effect fair Zelie, said he, I protest unto you, I would not continue here, but for your self alone, and I am not overjoyed with the departure of the company that have quitted us, but because I hope to be at more freedom and liberty with you. Judg you, and assure your self, that it was only for that consideration, that I have taken this course.* *Judg that it was pertinent there to make him a reply, also the apprehension that *Zelie* had of ingaging her self in a new conversation with him, obliging her to seek some shift, excuse or evasion, answerd him; Tarsis you have too much wit and discretion to delight your self in the company of a Child, but I go to seek Leucippe or Melicerte, and inform them that you are alone.*

At the same time she attempted to go forth, but *Tarsis* staying her, said unto her, *fair Zelie, if you desire not that I be alone, if you please, there's no need for you to abandon me, for saw you not that I went away when you departed hence? and these two marryed couple, are not good but each for other; very well,* reply'd she, *you will not be alone along time, I have told you that I went to advertise Melicerte or Leucippe, and I for my part, do assure you,* reply'd *Tarsis*, *that with Leucippe and Melicerte I should be much more alone than with you, and that it's not but to be near unto you, that I believe my self to be in company.* *Tarsis,* reply'd the excellently, *I never better saw that they would chase me away, than when they sport themselves with me, as you do;* and then she yet made another attempt to withdraw her self and go forth. But *Tarsis* opposing himself thereto a second time and taking her by the hand; *how say you, that I will drive you hence,* reply'd he, *since that I act even to incivilities to retain you?*

Whilst they discourst thus, *Philiste* having repeated unto me the inquietude of her Sister, we laughed together to see her fallen unawares into the gin and snare, even at the self same time, when she thought to shun it. *Zelie* doubted, and did that but in her Sisters despight, and quick enough withdrew her hand from *Tarsis*, who had layen hold of it to stay her, when she would have gone, although her Sister could say unto her, what she did as before. We immediately recited her apprehension to *Tarsis*, who upon that subject gave her these lines or stances.

*I bemoan my self, that you thus scorn me;
Seeing you so fair and fiery, and yet cold;
And in the mean time fair Shepherdes,
They tell me that you fear me,
But tell me whence comes this fear,*

Is it from my esteme of you, is that the cause of your fright fair Zelie

lie, is it for me, a subject of Joy and Complaint. Always the fear of what they depaint to us, accompanies a heart when it loves, alas friendship it self is in the heart which fears. But who knowes not that the timorous Sheep trembles at the Wolf which follow it; that the Lark fears and flyes from the flight, hasty course and speedy passage of the ravenous and violently impetuous Sparrow-hawk? That a Shepherdess advizing upon the pace of the Serpent, whose skin is speckled and spotted, is surprized with a speedy and suddain fear, and yet loves it not. But should it be so with fair *Zelie*, whose heart feareth even as it doth; feareth it, as it fears one whom it hates, feareth it, as it feareth one whom it loves.

I will add unto you here, said *Timon*, that *Tarsis* shewed me these lines, before she gave them to *Telamon*, and I signified unto him, that I found them passable, but I did not counsel him him to give them unto her. He very discontentedly asked me the reason, and I answered, I deemed it expedient, for the success of his Love, immediately to conceal it from *Leucippe* and *Melicerte*, with all the care imaginable, because that whil't they believed him not in love with their Daughter, they would freely give him the liberty of their house, as my Brother: but from the first moment they should perceive his design, they would undoubtedly without fail, cause him to withdraw, as rendring him suspiciois, because I very well knew their thoughts were upon a design of making a new Alliance.

But my dear Brother, *reply'd me*, what will it serve me then to love, if they do not know nor discern that I am amorous of their Daughter? My dear Brother, *reply'd I*, be you prevalent by the success you have in their house, and with the reputation that you have acquired, make it there more discernably apparent, by the sweetnes of your Spirit and Wisdom, and your other good Qualities, to make your self to be beloved there. Gain the heart, without seeming to have a desire, that's the most effectual meanes to succeed well there, and better than to caus: a defiance. You know they never surprize a place, when once they discover their design of attacking it; you have to do with Persons, who know how to observe and compare the nature of things; indeavour only to make your self valued and prized by those on whom you set a value, and put your self in a state and condition, where they may wish that you might be beloved, before its discovery. Ah dear my Brother, *reply'd he*, behold here are excellent counsels given, but by what meanes shall they be followed, think you that others have that opinion of me, that your friendship gives and advizeth, and what have I that can make me deserve *Zelie*, but the pure and perfect love, wherof I make a Profession? My dear *Tarsis*, *reply'd I*, imbracing of him, thou knowest not thy own wortl; I say unto thee, take courage, and af:erwards leave it to our cares, both in point of time, as well as with a due respect to thy good fortune.

I left him therefore resolved, to be a little more reserved, in the demonstration of his love, and in the sequel made him sufficiently sensible, that I had given him good counsel; for you shall see, that of *Leucippe* only had any doubt of his design, he would immediately have used all his indeavours, to frustrate his design, and hindred him from

from seeing or entertaining his Daughter. The first thing to which *Tarfs* applyed himself, it was to gain the heart of *Melicerte*; he did it for two reasons. The first, because that this Shepherdess, as she was one of the first Persons of the World, who had both wit and virtue, she was also one of those which made the greatest observation in that of others, and penetrated into the sublimest of all; and that he had effectively an esteem and veneration for her, who would have caused a research by all meanes imaginable, to have gained her good Will, though there he had had no other kind of interest. The second reason was, because that although that *Leucippe* did not permit her self to be governed by any person, she knew notwithstanding so compleatly and dexterously to manage it, that she still insensibly practised and contrived it to the end she designed. These Papers that you see are therefore divers tickets that *Tarfs* writ to *Melicerte*, then when he was returned to *Cenome*, and which without doubt she gave in charge to *Zelie*, but I pass by what above, to return to our Lines or Verles.

Behold they were made in an unpleasant and irksome occasion, but were by the event sufficiently advantageous to my Brother, and which contributed not a little towards the obtaining the favours of *Melicerte*, and even those of *Zelie*. One Evening they walked in a Plain which you may have seen below *Callionore*, towards the Sea side. In the middest there is a small River which glides along, and disgorgheth it self into the Gulph; it is deeply profound and sometimes large enough, and she passed sometimes upon two Planks or Bridge. In that walk, *Zelie*, marched before, singing and gathering of flowers, and *Tarfs* led *Melicerte* who went more slowly and leisurely behind. Be it that these two Planks or Bridg was rotten, be it that they were ill placed, so it was, that as *Zelice* was upon them, she fell down into the water, and into the River where the great Raines had swelled it to a most prodigious and horribly monstrous, dreadful and terrible Torrent, ghastly alone to behold.

I leave you to judg of the horrid fright and amazement, wherewith *Melicerte* was surprized, for she tenderly respected and loved her daughter, but you could not imagin how poor *Tarfs* was alarmed. He ran out of his wits, and though the water was so frightful and ghastly as is before recited, he cast himself into it clothes and all, and acted so as that he rescued *Zelie*, and brought her up, and placed her between the Arms of her Mother, and upon the fall that he uttered these lines.

My Shepherdess walking one Evening over the Water, as she was divinely singing upon a Bridg or two Planks, they fell under her, and sank down, and the believing *Thetis* through respect they gave place and yielded, the way which leads to his humid and moistned manour house, and out of great respect, the boisterous Billows abated from their impetuous violence, and made a bed to receive her with more veneration, round about her the flowing Element moved it self, and through a just pride they immediately swelled again. Our Shepherds dazled and dimmed by the beams and clear shining of her piercing Eyes, observing her fall down there with so many flaming fires, believed the Sun to be gone and laid down in the waves, and from

the bottom of the flowing waters, when she made a fortunate return, with much beauty she enlightened the day, and was taken for *Venus*, which reigns in the World. These lines were also received favourably, as they merited the service of *Tarfis*; and *Melicerte* her self gave them to her daughter. We must a little discourse and explain unto you the two pieces which followed; it's not that she was uncappable to understand them of her own accord, but I assure you, that that which I shall declare unto you, will make you take so much more pleasure. One day *Leucippe* being sick, we gathered together after dinner to divert him in his Chamber. *Celemane* who was there with *Ergaste* and some Shepherdesses, being in her ordinary mirth and alacrity, proposed us divers Sports, and *Tarfis* who yielded but little to the then mirth of *Celemane*, betook himself to the propounding of others, so that we were more in trouble to choose, thyn to find out a sport. In conclusion, they began to play or sport with one, which they call a sport of Questions that *Celemane* had invented. That sport so pleasant and particular, which is accomodated so well to the humors of those, who sport, if they are serious Persons, they can then entertain them with a sport very serious, if they are merry, it shall be matter of nothing, but all mirth. It may be even both together, by the mixture of the divers humors of those there divert themselves, and you will see that although it be most facile for the simplest Shepherds to sport and play it, it will not therefore be unbecoming even the Philosophers. Behold how they sport.

Each one at his turn proposeth a Question, of such a nature, as himself pleaseth, upon that question, he who hath proposed it, taketh publickly the sentiment of every one of the company, and afterwards declares his own, and if they meet not, nor concur to that of his good liking and approbation, he briefly refuseth that of others. This will better be understood by the example that I go to tell you. When it came to the turn of *Celemane*, to propose the question: *As for me, said he, who dream of nothing, but living happily and content, I pray the company to tell me their thoughts, what must be done towards the attaining or procuring of that mirth and content.*

It came to my turn first to speak, and behold what I declared to him. *Truly Celemane thou hast made us a very fair Question, I believe thou thinkest thy self to be yet in the School of thy Epicures. Shall we tell the in sporting, where were stranded and shipwrackt, the most serious meditations of the Philosophers?* It is true, reply'd *Melicerte* pleasantly, that *Celemane* could not have made another question to the seaven Sages: but in conclusion, satisfaction must begiven to *Telamon*, and to begin although my turn be not yet come, I will be the first that will answer him, *That to live happily and comfortably, I believe is to be no other than Celemane, for I see none so contented as he, and I therefore persist that to be, that which he is not, that's to say, to be very wise, because the wise are content with all things.* I believe continued *Leucippe*, who was sick, *there needs nothing but health, for who bath that, bath all things.* And as for me, reply'd or added rather *Philiste*, at or in her turn, *I think there's nothing needful, but to fear the Gods, because those who fear them, receive with pleasure all things at their bands.* *Zelie* said not a word, when it came to her turn, so that *Melicerte* advising her to speak; *In very truth my Mother*

ther, said this amiable Daughter, that is beyond my Reach or shallow Capacity. Be courageous my Daughter answered the Wise Melicerite, we speak where we are so Hood-Winked and Blind-folded, that thou perhaps wilt better meet with it than either or all of us. And of a thing added Leucippe that they possess it not but almost at her Age. I believe therefore persisted Zelie, it's necessary to have all Benefits together, for I alwayes have heard say, that to him who is destitute of any thing, he is not Happy; and thou Ergaste, demand'd Celemante, it must be to be not unable to Love reply'd Ergaste, for Love and Friendship making Pleasure to be found even in evil it self, they can find it amongst all and every where; I think said one of the Neighbours that succeeded, there needs no other than to be a King, because Kings do all they please. There was another Shepherd there named Euriogue very amorous of Zelie, who being exceeding Rich was pleased in passing to give this Shepherdess an advantageous Impression of his Talent; he then said according to his Opinion, there was nothing needful but to be very Rich; because added he, he who hath Mony hath all that he listeth; when it came to the turn of Tarsis, who was the last, he began to Cant and Sing what followeth, and that with an Intention to disguise or conceal his Love, as I had counselled him, and to seem to have no other Design, but to have Freedom and Content said, Our suprem Felicity depends upon nothing but our selves, each one holds his Fortune of himself, the Richest nor yet the Wisest, are no more happy than am I, if I believe myself to be more happy and Fortunate, I am Born neither King nor Prince, I have neither City nor Province, nor almost any thing that they have, but possibly enjoy more Content; I am not all that they are, but I am that which they would willingly be.

In vain without my Philosophy, a man during all the dayes of his Life will gather together, and accumulate Wealth upon Wealth, he would have whatsoever all that any or all could say, not to desire that which they have is to have all that which they possibly can desire; Every one found those Lines so much the more Polite and seasonably pleasant that unfolding the sentiment of Tarsis, they almost all, the rest reassumed the same. Ah wicked one, cry'd Celemante, after that Tarsis had finished, you have spoiled and bereaved me of my thought, but in regard you have said it Poetically, I am now going at least to recite it in Prose; It's true then, continued he, that to be happy its necessary only to believe that one is so, because all happiness consists only in Opinion. And to demonstrate to you all, continued he, smiling that all that you have said is of no value nor worth; first Melicerite you have said, that to be happy its needful to be only what I am, but that's to tell us a thing impossible; for you know that the Gods have made me to be the only one of my kind. You have answered Telamon, it's needful to be only what I am not: but all the rest of the World would therefore be Happy; for all the rest of the World as you know, is that which I am not; add therefore my Explication said I unto him; that's to say, that is, there's nothing needful but to be Wise, that which thou art not. Well therefore then reply'd he, to answer prudently to your Wisdom, I will yet tell you, that there is nothing which is more opposite to good Fortune, than to be Wise, because the Wise know too well the Evils to which Men

are Subject, and its impossible to be happy, he who I say knows himself to be subject to so many Miseries. For you *Leucippe*, you believe it's only to be in Health : that is because you are sick. *Philiste* believeth there's not any thing needful but to fear the Gods : but she will speak therefore of the fortunate State of the pared or clipt Fields; for there's nothning in this Life which so much troubles a poor Spirit as that fear. As for *Zelie* who will have all benefits at once, she demands too much ever to be able to have Content. As for thee *Ergaste*, its but ordinary with thee to deceive thy self. Thinkest thou to make me believe that Love, Amity, and Friendship, make or render Happiness, after I have felt and suffered the ill of both the one or the other ? That other Shepherdess that desires Royalty hath too much Ambition to be happy ; and *Euriloque* with his Riches will pardon me , if by his Instruction , I send him to the good King *Midas*.

Every one began to laugh when he finished, so that *Euriloque* who believed that it was he that had sent him to *Midas* (for you know that because of his jesting and flouting Adventure, that name soundeth something ridiculous) he believed himself obliged to answer thereunto ; and he did it the more willingly, that his jealousie made him seek an occasion to oppose or set himself in Ballance with the Sentiments of *Tarsis*. He had such a one as he wished for : for as *Celemane* saw that *Euriloque* said that there was a pleasing Happiness that consisted only in Opinion & *Chimera* *Celemane* returned, the Tennis Ball(as they say) to *Tarsis*, & said unto him; that since he had the Honour of his Advice, it was also Just that he should have the trouble of sustaining and upholding it. Yea in good truth *said Celemane, reply'd Tarsis*, I will sustain it willingly, and I will defend it against thy self, if thou wilt, to demonstrate to thee, that I have not stollen it. *Euriloque* who had a Tooth against *Tarsis*, from something else, was ravished to have some Dispute with him upon this Subject. Well said *Tarsis*, *said he*, lets therefore see how thou wilt sustain and uphold that thy good fortune, which is but an extravagancy. But thou thy self, *reply'd him*, *Tarsis* tell us now, how thou pretendest it is one. Because, *reply'd Euriloque*, that one must be a Fool, to be able to be believed happy, if one is not so in effect. And as for my part *reply'd Tarsis*, I hold that it is to be very Wise, that one accommodates himself to his Fortune, and that is that, that I will say, when I say that there wants nor needs nothing to make one happy, but to believe one is so ; for to believe to be happy and content with his Fortune, these are the things which are reciprocal, and *I reply'd Euriloque*, I say unto thee, that if one is not happy before it must be Visionary to believe to be so ; for 'tis to imagine himself to be what he is not, and for one to imagine himself to be what he is not, it's a disorder and an irregularity of the imagination which ought not to represent us Things, but as they in reality are, and which by consequence is otherwise a Folly ; *Tarsis* seeing that their Contestation took an aire so fearious, fear'd it would be vexatious to the Company, who were there but on design of Diversion and Mirth, and principally of the Shepherdesses. It's therefore that he would interrupt him, and for that effect said to the other : *Euriloque*, thou dreamest not it may be, that we are here but to Sport, and before the Shepherdesses, and that from the Sound that we take, we go to make a villainous Dispute in the Shool.

Euriloque

Euriloque who was heated in good earnest, and who had undertook to over-bear and out-vie *Tarsis*, would notwithstanding force the thing more forward, and there to engage the Shepherd : But also reply'd he, when we intermeddle with the Reprehension of others, it must then be with some appearance of reason. But truly *Euriloque* reply'd Melicerte, it seemeth to me that *Tarsis* hath said enough unto you. What reply'd yet *Euriloque*, he will make you able to conceive that a Wise Man can believe himself happy, if he be not so in effect ; *Tarsis* seeing that all the Company and *Melicerte* amongst others did cast their eyes upon him, as demanding an Answer, rengaged himself in the Dispute : but with Design to terminate it in short. Shepherd, said he, to him since that sticks so strongly in the heart, I pretend not that the Wise imagines himself to be happy, if he be not so in effect, for 'tis in effect since he imagines it to be so. Behold a strange and enigmatical Riddle pursued *Euriloque* ; The Wise One, is he happy before he imagines himself so ? or imagines he it to be so before it is so ? for it must necessarily be that the one or the other precedes ; for if he be happy before he imagines himself to be so, 'tis not then his imagination that renders him happy, and so the Happiness consists in another thing than the Imagination ; if on the other side, he imagines himself Happy before he really is so, he is no more a Wise Man, but a Fool; since he imagines that which is not. Well said ! added *Tarsis* with a Design to finish, 'tis necessary to unfold to thee this Riddle. Thou shalt know that every one makes himself an Happiness after his Method and Manner, so thou seest that Leucippe bath placed it in Health, as thou hast done in Riches, Telamon in Wisdom and others in Diversity of things, various all from each other ; in the Interim, Happiness is not in effect in any one of all these things, as for example, if it were effectually in Riches it would follow that all that were Rich were happy, and every one knows that that is not. In like manner there are many people in good Health, there are some that are Wise, and if you ask any of them, none of them will say that he finds himself happy. But as for that which relates to Wisdom, it is Happiness, that's for him who being Wise, placeth his Happiness in his Wisdom, for him whose Health is his Happiness, for him who being Healthy, placeth his Happiness in that Health, in what then consisteth the Happiness ? It is not to be in Health, to be Rich, nor to be Wise : but in placing the Happiness in that of these Things which they possess, so that that Happiness precedes not the imagination, nor the imagination which precedes the Happiness, but the Happiness springing, rising first, appearing or coming into the World, from the assembling, closing or joyning together, and from the concurrs of the imagination with the thing which they possess, thou seest imagination agitateth when the Happiness riseth, and springs up all at the same moment. *Euriloque* feeling and finding himself vanquished and overcome, conceived such a despight and vexation, that not knowing how better to answer *Tarsis*, he had an inclination and desire to quarrel with him. All that thou hast said is rediculous, said he unto him blushing, and an Happiness where there needs so much imagination, can be no otherwise than folly. *Tarsis* began to laugh when he saw him grow angry, and he only answered him ; all the difference that there is *Euriloque* ; it is that

that in folly, is when the imagination disorders, and irregularly governs the judgment, and that in the happiness whereof I tell thee, it is the judgment which regulates and governs the imagination. That was not ill said, as you see, but *Euriloque* who began to burst and cleave assunder, through despight and anger and jealousy, and principally because all the World applauded *Tarfis*, could not suffer that which my Brother said. *Go, said he, they well see that thy imagination disorders thee, when thou speakest so, and since that every one should place his happiness in that which he hath, I approve the putting thine in the place of thy folly.* You may very well believe, that *Tarfis* was not to remain without a forcible reply: but considering that he was in the Chamber of *Leucippe*, in the presence of *Melicerte* and *Zelie*, and that he had bin to them very displeasing, to see a sport terminate in a quarrel, he resolved to convert the thing the best he could into a merriment. *Wise Shepherd's*, said he, turning himself to *Melicerte*, let's learn for my honor, to *Euriloque*, our song yesterday in the Evening, and at the same time he began to sing the Verse, which he had made at table the day preceeding, and the burden whereof was, *To rejoice in being a fool, is to be wise*, but I will not read it unto you, because I believe it hath run through all Greece, and I see not a Person that knows it not.

Agamée having also signified that he knew them, *Telamon* continued in searching for new Papers. This jealting caus'd *Euriloque* to be enraged in such sort, that step by step he came to the last or highest point of chollar and spleen. *Tarfis* never replying a word, but laughing: but yet in a pleasing and bold hardy manner both together, wherein he demonstrated at the same time, his despising and contempt of *Euriloque*, and respect for them that were present, and wherein *Melicerte* and others who knew his courage, admired a thousand and a thousand times, his discretion. And indeed *Euriloque* having himself acknowledged his fault, came to demand his excuse the succeeding day.

Now as I have told you these two occasions, advancing well the affairs of my Brother, with the hearts and minds of *Melicerte* and *Zelie*; for that which he had done in her fall, extreamly touched both the one and the other, in their sensible acknowledgments towards this Shepherd, and such as merited the service which he had rendred, and his moderation in this last encounter, caused them in an infinite esteem of his prudence and discretion. Also he was so well received at the house, that then when he came from *Calioire*, *Leucippe* himself retain'd him often to lye with him, and as my Brother had there, that advantage which you see, he was almost more often there than at my Fathers.

He always saw *Zelie*, as if she had bin his Sister; and *Leucippe* and *Melicerte* did not scarce make any difference between him and their own Children. However he found himself netled, wrackt and tortured, because he durst not entertain her with his love openly; and as since the scruple which I had put in his Mind, he very well knew that 'twas my counsel, that procured him the advantage of living with *Zelie* without suspicion, and to be received as the Son of the house of *Leucippe*, he rendred himself very exact, not to give him any cause of diffidence

diffidence or mistrust. He contented himself in conformity to my advice, to essay and attempt, to bestow his love without open demonstration, and to cause their wish, that he loved before he speak it, however he was not able to live without speaking in some sort to Zelie of his passion, and in that constraint, he had found a sufficiently pleasing means to entertain her. Zelie had a voice sweet enough, and Melicerte who very much delighted to hear her sing, testisid her willingness that she should there learn. But there were no Masters at *Ca- lioure*; so that my Brother (although he knew not very much of the Art of Musick) said smiling, *he would serve for one*. He betook himself then pleasantly to give her some Lessons, and even to call her his Schollar, that he might always by the more familiarity introduce her by names. Now all that he instructed her in was songs, it was as many Verses, as he had made on the subject of his love, and these two great leaves of Paper that you see, are full of nothing else.

Agamée seeing that *Telamon* passed them; *What said he to him, Is it that you believe that I know not to make my self read, skilled and acquainted with songs, that you do not read them unto me?* In saying so, he took one of the leaves out of the hands of the Shepherd, and read that which followeth,

In Prose.

Go you Sighs, you light Spirits, that in a moment can carry my heart to Zelie, since 'tis my Love which gives you life; Of this same Love be you the Messenger's; they serve to make you be born, serve to let them know it; thou who counselfest me to love, my heart, how canst thou suffer, and yet hold thy peace, since thou inspir'est me with presumption to do it, give me the courage at least to express it, and if I dare not speak it, let me at least have the liberty to sigh. Another, cease you diverting fingers, and part not my Sences any more, by the consenting and concord-ing charms of your Melody. The object which occupies them, hath many more repasts, I think of fair Zelie: you birds cease troubling me.

That pleasing remembrance, which I am entertain'd with, makes the sweetest moments that I ever passed in my life. All other pleasures are to me superfluous, I think of fair Zelie, birds give no trouble. Another, Shepherds I love in two certain Places, and dye for both the one and the other, at one and the self same time, but those two adorable places, are your Mouth and Eyes. They therefore seem enemies, one destroys what the other hath promised, demonstrate less of sweetnes by your Eyes, or with your little Mouth give us a more favourable treatment.

It's true I have vaunted my self, when I knew not the art of pleasing you, and that in despight of your fury, your heart, and my Vows, shall not be more contrary, I will not dedicate my self in opposition to your anger, I have said else where, and again it again before you, call me proud haughty timerarious, prepare a hundred torments with which to punish me, I know the art of pleasing you, you cruel one, for whom I go to dye. You who see desarts as absent from Zelie, I mournfully spend my life, be you witnesses of my faithfulness and fidelity. Ab without ceasing I think of her, and possibly the cruel one never thinks of me. Is it not true Desarts, what of my sad moans, you even the Rocks have attainted and convicted it,

it, and do bewail my torment; so many Echoes do they hear, which demonstrates that their hearts are more soft and tender, than arekers to the sighs of her lover.

Agamée would have continued, but Telamon interrupted him; *I counsel you, said he, that we cease these lines, to pass forward to the rest; What, reply'd Agamée, is it that you less esteem Verses, to carry the name of Songs?* It must be so possible, reply'd Telamon, and as there is nothing more difficult in well doing, there is nothing also more to be esteemed. For there must be very much fence and passion in a very few words, and you know the most sublime efforts and indeavours of Spirits, as well as of nature, is to shut up much in a little space and room. But it is as in beholding a so great Number, I had rather lend them to you to read them in your particular, because that you easily and sufficiently understand them alone. I will only add to you, touching these same Songs, that Zelie mistrusted much that they were made for her, and yet she counterfeited to seem to believe, that he made them not, but that there she should set her name instead of some other, because that otherwise she should believe her self obliged for good behaviour and courtesy sake, to learn them as she did. Tarsis was not angry himself that Leucippe and Melicerte had that thought, and for that end, often singing them in their presence, he there placed the name of Delie instead of that of Zelie, that he might still avoid the suspicion of his love. Sometimes therefore he made them so convenient for the subject, and looked upon her with so much passion in singing them, that they saw well, that it was her own proper person that was expressed, as for example, this here which he composed on that which he shewed to this Shepherdess to sing.

I have no otherwise said than loved, with a dying voice and languishing sound, with an all resembling Air, and a like Accent, my Shepherdess said the same, but I alas see well, that we understand it not. In the same words that I sigh, I see her sigh, just so as I did, I see her repeating all my proper wilhes, that which I have said to her, the faith to me, must it be alas, that we understand not our selves, admire my extreme audacity, I will teach you to sing, though I know not how to do it my self, but alas wherefore should I be astonished, you apprehend not how they love, and if you knew it not. All that which you sing is very just to the very last point, I am charmed at your understanding, that which I would have you apprehend, therefore you do not comprehend Gods: the fair port of voices, the sweet flection and bending one, shall never sing the same, but then when you say I love, better to enter into passion. The amorous Tarsis flattered a little therefore his evil by this address, and so much the more sweetly, that she served him the same time, for a pretext to be every day near Zelie. But he wearied himself therefore, in not expressing him otherwise than in Mysteries and enigmatical riddles; and I call to mind, when he would take an occasion to declare himself to her.

One day he stood to behold this Shepherdess, who was attiring her self and coying her self, and dressing her head in the Chamber of Melicerte, and was putting her self in the best posture that possibly she could, to go to a Fratival that was made in these Hamlets; she asked

asked him if he found her well, *Tarsis* answered, *that he found her verily ill for him*. But as she saw that he said that smiling, she also smiling asked him, *what that was which he had to contradict*, and he observing *Melicerte* attentive about other matters, replied very softly: *Quartian prepare as many flights, darts, arrows to reinforce and redouble your strokes*, This Shepherdess is too cruel: alas make you not so fair and amiable, have some pity upon us.

What Tarsis, replied she, ought you not rather to know me grateful, and essay, and attempt to have me fair that I might not be evil in your Eyes? Think you, reply'd Tarsis, that there is more danger in wounding the Eyes than the Heart, I protest unto you fair Zelie, that you have already so wounded mine, a long time since, that I know not what will become of me in the end, if you have not some compassion on me. She had no sooner understood this discourse, that as if she believed not that a Maiden should ingage in that discourse, she brake off, pretending that she had lost something in the chamber, where she would hasten; seeming to go and fetch it.

Since that in reading you these lines, I am insensibly ingaged to make you an historical narrative or recital of the affections of *Tarsis* and *Zelie*, and that you as well have signified me your desire, and how much inclination you have to learn it, I will declare to you here in passing some particularities pleasant enough, which I call to mind, which will cause you to observe, to what a point and pitch of love, this poor Shepherd was reduced, and how far his strong passion carried him, both as to respect, fear, timidity and trouble.

At this time my Father sent for him, and commanded him to go to *Athens*, to solicite a litigious proces and great suit of law, and we came, *Philiste* and my self, upon the point of coming to establish our Affairs and settle them at *Cenome* and to abandon the House of *Leucippe*, where we had still lodged ever since we were Married. Although the distance was not great from the place whence we intended to remove as you see, yet it was a double affliction to *Tarsis*, whose love considered the smallest things as very important; first because it seemed to him that there was no cause of fear, whilst we were present, and saw all that past at the house of *Leucippe* and *Melicerte*; in the second place, because we should always serve him for a pretext, to be almost always at *Caloure*. But that which disquieted him the most, was the long Voyage wherein he saw himself obliged to go to *Athens*. The consolation wherewith he prepared himself, was that he should not depart at least, until he had clearly and manifestly demonstrated to *Zelie*, the assurance and reality of his Love, nor without sounding her heart to know if she wou'd correspond with his desires and hopes. For although the services he had done her, were considerable enough to give him large hopes, however his affection and his modesty caused him to make very light of these things, that he trembled almost all times when he dreamed of declaring himself. That which rendred also the execution of the design difficult, was that he seldom or almost never saw *Zelie*, but in the presence of her Mother, before whom he durst not presume to discover it, and when he found her alone and thought to speak to her of his love, she had always some means, or found out some way to defeat his design, her

virtue not permitting her to receive this declaration out of the presence of her Mother.

In fine, he hazarded himself one day when *Leucippe* was gone into the fields, and it casually hapned to be the same that two Shepherds came to visit *Melicerte*, to propose unto her another marriage for *Zelie*. For whilst they spake very softly, our Lovers ignorant of their subject, *Tarsis* who believed *Melicerte* very attentive to what they said, finished some Airs which he sang before with *Zelie*, and said unto her with a very low and soft voice. *My fair Scholar, tell us also, we pray you, our secrets in particular, since that others conceal theirs from us, for to tell theirs; also I know one that I am very impatient to let you learn;* *Zelie* mistrusted in some sort, that which it was, and as she would not enter into this discourse with him; *Tarsis!* answered she very loudly, *as I my self imagine that it was some good news, since you apply your self to declare it to me, I pray you attend a little that my Mother may have a share thereof.* *Tarsis* was angry in that he having spoken to her in secret, she had answered him so loudly, but that it was impossible they should not be understood. *What?* reply'd he softlier than before, *it seems you conceive not, that behold other Persons besides Melicerte, will be able also to hear you.* *Pardon me,* answered *Zelie* yet aloud, *but it's no secret, nor have I any that I will conceal from any one.* *Tarsis* well believed that what she did, was to no other end than to scoff or dally: but as he would not remain there; *You will make these Shepherds believe,* answered he still very softly, *that I mistrust them.* *In speaking softly,* reply'd she, in the same tone she had began, *you would make them yet more believe it your self.* *They may,* continued he still softly, *impute it to my discretion, and of the fear I should have to interrupt them.* *You had that fear so soon,* said *Zelie* laughing, *when we sang louder than I speak.* He was sometime without answering her and in a sweat; afterwards he reply'd thus, still continuing to speak softly as he began and had done. *It is not a piece of news that I would have you learn, but it is for counsel that I demand of you.* *Ab Tarsis!* interrupted she, *what I have need of for my self, I ask it of Melicerte.* But added he, *answer you me, that I may be able to discover it to Melicerte with security?* *As I know not your affair,* continued *Zelie,* *I cannot answer you to any thing: but if there were no security in telling it to Melicerte, there would have bin no more in telling it to my self.*

You see well Agamée, continued *Telamon,* *that it is not through aversion that she keeps her self so at a distance, but altogether on the contrary, she seemeth by all this discourse, to incourage him to discover himself to Melicerte: and in effect it was her design, for as she knew the esteem that this Shepherdess had for him, she doubted not but that he should be favourably received; but her scrupulous vertue hindred her to declare it to him more openly.* If *Tarsis* had therefore thereunto taken good heed, he had seen that she had given him the best counsel that she could possibly, in making a pretence of refusing him: but he who took and apprehended it quite otherwise, he had an extream despit to see and find that she would not only not understand him, and more than that, when he discours'd to her so softly, the more she affected to answer him very loudly.

He accused her in his heart for some kind of ingratitude, believing that she ill corresponded with his love; but he had yet more displeasure, then when these two Strangers were both gone forth, *Melicerte* had made known unto him all she had understood; for she hath the Ear marvellous subtle, and a Spirit and Wit so quick and lively, that she can when she listeth, be attentive to three or four things all at one time. *What controversy had then Tarsis, therefore so soon with Zelite?* said she unto him laughing; *indeed it is an ungrateful Scholar thus to refuse the counsel of her Master.* *Tarsis* blusht at this discourse, and found himself so surprized, that in lieu and stead of being prevailed upon the fair occasion he had to discover himself, he estranged himself by some defeat, which I know not was what in his imagination, which suggested or prompted him to in this ill time.

Melicerte who had he Wit too penetrating, not to be already mistrustful and diffident of the truth, would not dig deep nor dive into its profundity, and though she was better intentionally to him, than he durst to hope, however as she took notice how he blushed, she made a scruple to press him. But she designedly administred him another occasion, yet more favourable than the former; for altering her discourse all at once, *Know you well Tarsis,* said she, *that we are going to marry your Scholar, and that these Shepherds come to speak to Leucippe, but not having him, they have addressed themselves to me. You may judg,* continued she laughing, *if I went to ingage the Scholar, without demanding advice of her Master. Admire this Agamée!* Not only had *Tarsis* very much vivacity, but he was even naturally bold and hardy: and in the interim he remained in this encounter inhibited, enjoyned to the contrary, and as one stupid; so much is a great and prodigiously respectful love accompanied with timidity and bashfulness. He grew pale, he blushed, and apprehended not well himself; he disintricated, disintangled, unpestered himself of this passage, as if he would have done from a trap and snare, that is to say, he attempted and essayed to delude and dally and content himself to know, (without seeming to make or take thereout a more particular interest) that *Melicerte* had answered that *Leucippe* was not yet resolved nor designed to marry his Daughter. He was even so blind, that after his being gone forth, he knew not whether he were willing to be discovered, undoubtedly he said to his own self. *Melicerte* her self being mistrustful of my Love, by the discourse which I had held with *Zelite*, hath not intention, but to sound me, and if I had left my self to have bin taken or surprized by appearance, I should fall into the inconvenience that *Telamon* had foretold me of. But after having had some time these Sentiments, he passed into others quite contrary. For making reflections upon the discourse of *Zelite*, and afterwards upon these of *Melicerte*, and above all upon the goodness, that this Sage and generous Mother had testified to him day by day; he there found wherewith to perswade himself very strongly, that it was impossible but the Mother and Daughter, had some favourable intentions for him, and that they desired but that he should or had discovered it to *Melicerte*.

In that Thought he returned to find her; fully resolved to cast himself at her Feet, and whatsoever could or might arrive, to make

her confident of the passionate Love he had for *Zelie*. He found *Melicerte* all alone, who wrote a Letter, and as the Designs which seem to us to be accompanied with some Perils and Dangers, are always full of so much Timidity, that there needs but one nothing to divert them, (and principally in matters of Love, by reason that Love being but a desire, is naturally mixed with Fear;) *Tarfis* was no sooner in the Chamber of this Shepherdess, but behold all his Resolution vanished away. That was not a Truth without a Pretext, for our debility and weakness still makes one or other: But see if that which should be capable to stay him, since that it was no other thing, unless that finding her occupied and taken up in writing a Letter, he believed there would have bin some incivility in her Interruption. He did no other then pass through her Chamber, but scarcely was he gone forth, but he stopt, and making some reflection upon his little Resolution, he made a confusion within himself. He feared most that this Letter had some Relation to the Marriage of *Zelie*, and that it was an Advertisement that she gave to *Leucippe*, and that it was that which should encourage him the more, to make his Declaration, and thereby prevent some other engagement. As he re-entered by one Gate, I entred there by another; so that *Tarfis* who was not prepared to see me there, nor yet to speak before me, made yet a pretence to his little Hardiness and Resolution. He re-passed therefore only through the Chamber, so little knowing that which he did, that although in passing by him, I asked him where he went, he made me no answer.

But he was no sooner in his own, then behold the Remorse which again surprized him. *What*, said he, *I have not been willing to declare my self before Telamon; Alas is it not all contrary, is it not his presence that should encourage me, since he was thare, to confirm my Request?* He returned a third time, being resolved to make his Declaration before me, but as I had observed *Melicerte* taken up and employed in Writing, I did no other than pass into the Garden, so that *Tarfis* found me no more there, and he met no Body there but *Melicerte* which came from sending her Letter. This will not seem strange unto you, the reason why *Tarfis* had bin so soon interrupted in his Design, was because *Melicerte* was writing the second Time, that he found me present, At this third he found me not there at all, and *Melicerte* wrotē not any more and in the mean time he durst not yet discover himself. But that which is most pleasant is that his Timidity was pretended upon Reasons all opposite to the formers: He whom my Presence had astonished began to find himself Weak through my absence, and the Letter of *Melicerte* being sent, he thought that since that was done, nothing did press him more than to discover himself; That which was yet admirable is, that *Melicerte* seeing him pass and repass so many times, could not refrain to ask him in conclusion what he sought for, *Tarfis* who found himself not in a condition, to Imbark himself with her in Conversation, answered her to defeat himself, that he sought *Philiste*.

Philiste who was then in a Closet very near, approaching, came forth at the same Instant, and asked him what he would have; whereupon *Tarfis* who sought her not effectually was so surprized that

that he knew not what to say to her. I have recounted this to you A. gamée to cause you to understand how much he loved, since he feared so much, for it is certain that we form not unto you the great Peril, that the Proportion of the esteem had, that we made of the benefit of the privation wherewith it menaced us ; in conclusion the day of departure and ours also came, and behold what was his only Consolation. *Zelie* and *Philiste* loved one another tenderly, and that day they were almost all in Tears, as if we were to go very far, and as if they were not to see one another for a long time. A little before we departed, *Tarsis* having perceived them alone in this mournful Estate in a Closet or Arbor of the Garden; went unto them, and whilst *Philiste* who also saw me arrive after him, came forwards towards me to declare something unto me, my Brother entered into the Closet, where seeing *Zelie* wiping her eyes, he said unto her : I should be happy my fair Shepherdess, if I could pretend some Share, Part or Portion in these fair Tears, and that I should find consolation in a departure where death only is able to give it unto me : If I had more Tears than I have, *reply'd Zelie*, I should owe all to the departure of my dear Sister ; But if I had more remaining, and that that could serve you, I believe I have Obligations enough to you, not to refuse you so small a thing. Ah fair *Zelie*, *reply'd Tarsis*, if I have bin happy enough in rendering you some Service, it hath not bin but over-payed by the Honour, and by the contentment, that I have my self received, and you know not the price and value of your Tears, when you believe them owing to Obligations of this Nature. But *Zelie* I have suffered for you, and I very well see, that I shall suffer all the remainder of my Life in secret Pains, and such as you know not, which I can tell you ; and you effectually owe me some Acknowledgments which are well worthy of your pity and of your Tears ; I have very much Trouble and Pains to believe it, *replied Zelie*, that I should be able to owe you something more important, than the Life that I owe you : But whatsoever it be, you may believe that since I would not refuse you, that which you wish, that which you call light Obligations, I shall never be ungrateful to those that are greater. But *reply'd he*, If you had had a design to acknowledge them, you would have desired to have known them, but in the Interim, you never would permit me to let you know or learn them. I do not call to mind *reply'd Zelie*, the ingratitude wherewith you reproach me ; But I avow you *continued she*, well mistrusting what he wau'd speak of, That I shall not be angry to know the Obligations that I shall have, but when I shall be in a Capacity to acknowledge them. Alas *Zelie* ! *reply'd he*, you are now in an Estate to acknowledge them since I have told you that for all Acknowledgments, I ask you but for a little Compassion and a few Tears. You see me already so afflicted pursued *Zelie*, that there would be inhumanity in desiring that I were more afflicted. But added *Tarsis*, raising his Voice a little, and uttering a long Sigh, I have no part nor portion in the Subject of that affliction ; and that which kills me, that I carry a mortal regret in quitting or abandoning you, and I see you not at all touched or concerned. You are very cruel *Tarsis*, *reply'd she*, to take a time when you see me all in Tears, to come and make me such reproaches. You are much more cruel

cruel your self ; *reply'd Tarsis*, to see me almost ready to dye with Grief, and to refuse me one word of Consolation. Alas ! demanded she him, What would you have me say unto you ? I am so press'd with Grief, that I am not capable to give any consolation even to my self.

I would have you tell me (*pursuant to his former discourse*), said he, that I had some part or portion in the Cause and Ground of that Grief, and that after having given you all the Testimonies that I have been able of the most sincere passion of the World, you see me not to remove with the same eye which you would see the departing of an indifferent Person. *Tarsis, reply'd she*, I could not have an indifference for a Brother of *Telamon*, for whom *Leucippe*, and *Melicerte*, have so much esteem, and to whom I my self have so many and great Obligations, so that, *continued she*, it is not but to *Telamon*, to *Leucippe*, to *Melicerte*, and to a small accident of Fortune to whom I owe this Favour ; and yet all this Favour goes not but to be indifferent with you ; But *Tarsis, said Zelie unto him*, do I not tell you what you demand'd of me ? No *Zelie, answer'd he*, to cease to be indifferent unto you for the Reasons which you have told me, is no other than a mark of the consideration that you have for your Relations, and out of your generosity, and I demanded for one that came from your inclination, and a little of your good Will for me. You are very difficult, added *Zelie*, but I tell you yet once for all, that you shall never find me ungrateful, when it shall depend but upon me alone, to testifie you my Acknowledgments. At these words, he cast himself at her Feet, and signified her his satisfaction and his Love, by inexpressible Transportations. In fine, some certain hours after that, was made that mournful separation. He was above a year at *Athens*, and there was more Consolation than he thought, for he did that there which he could not do at *Caloure* ; that's to say, that he declared himself openly and manifestly to *Melicerte* with the most fortunate and happy success which he could have hoped, and the Verses which were (behold) the occasion as you in proceeding will understand.

Remember you well *Agamée* of that great Eclipse which arrived two years since, that they said were universal, and which caused so great an astonishment and amazement throughout the World ; we we were gone at that time to spend some dayes at *Hippique* at my Fathers House, two others of my Brothers and my self and Wife were there also with her Sister, *Melicerte* having confided in her. One day which was the Seventh or Eighth before the Eclipse I advised with my self to write a Letter in Verses to *Tarsis*. I made him a taker of our divertisements, knowing well that that would console him at *Athens* where he languished very much by the perplexing process and litigious wrangling Suit of *Alcidias*, and principally because I would tell him News of *Zelie*. I made it in the name of the three Brothers and the two Sisters whom I obliged there to write some words each one a part, and to sign with me ; There was none but *Zelie* alone whose scruples I did not overcome, and who would not sign it so that one of my Brothers signed it for her. But because his Sign Manual was ill counterfeited, he pleasantly cast a little drop

drop of Ink upon it, so that all the Signature was almost all covered ; one might sufficiently see some letters of the name of *Zelie*, but one could not discern whose hand it was. As it was not advised of, but to give *Tarfis* the joy, that it was his Mistress which had signed, he writ in the bottom, *Zelie hath blotted her Signature*. Behold the answer which he made us, which were in Verses, and I would have not told you that, but to give you the signification and meaning.

Epistle.

Amiable Tripartite company of Shepherds,

Amiable couple of Shepherdesses ;

Amiable Sisters, amiable Brothers, who are shadows of your crooks,

Live exempt from our Miseries, pass away your hours

Lightly and pleasantly, under the shelter of all our dangers :

Live in the famous Golden-Age, where Vices presume

Not to appear, or rather to say, being to be born,

Innocence yet reigns.

Fair Troop, is it possible therefore, that in your champion, Plainy and Fieldy leisures,

You interrupt the Pleasures which are relished and well tasted, in a peaceable sojourning.

And dream you sometimes of me, and for you is a Man perplexed with cares.

In a state of Tranquility, and a quiet Hovil,

There they can think on him without fear.

Behold therefore, continued *Telamon*, where the beginning and commencement is, where you see he addrestes himself to all the Company in general, and then afterwards answers every one in particular.

But that would be too long, I will only read you what hath relation to *Zelie*.

I come to you young Shepherdess, or rather a fair rising Star, where other Beauties go obscuring themselves, as the appearing and rising Sun defaceth and blotteth out all the Luminaries of Heaven, by its bright and radiant light, when it commenceth its Career, Course and Race.

Tell me wherefore your Hand by the shot of an inhumane Pen, deprives me of you, of my view thereof ? Why set you down, and concealing your self, hide under this dark and cloudy Epilogue ? O Shepherdess do nothing, are you afraid of being known, then when you do me good ? Why therefore this great and black vail, which hinders me here to see you there ? Wherefore in this Assembly, the front open, why have you not appeared ? is it not that you have believed, that a Virgin in publick ought to be hooded and vailed ?

But what am I going to imagin ! it's easy to divine, what's that here which is the effect of this Prophecy, wherewith the World hath bin menaced.

*I see it in fine accomplished ; and the Sun is eclipsed,
But wherewith do you menace us ?*

With

*With a new and fatal Eclipse, the influence is it
Mortal? shall I dye alone? shall we all dye?
Is it towards me alone that it looks forth?
Is it upon me alone that she lanceth her Darts?
The Influences of an evil lot,
Should it be to me so considerable?
Or otherwise should I be so culpably guilty,
That an Eclipse was necessary to foretel my Death?*

I was so much hindred, that I could interrupt you, said Agamée: But I would not, but I pray you now to lend me these lines to read them in particular, for that which I have heard, prompts me to a desire to read the rest. I have found them sufficiently excellent and polite, replied Telamon, and therefore I will carry them with me, in returning my Sister to Calioure, to cause them to be seen there by Melicerte. And to take an occasion to discover to her the love of Tarsis, of whom I believed she had reason in all this time, to place some confidence and of whose real passionate love to her Daughter Zelie, I hoped she would well be assured, after so many signal testimonies. I took an hour wherein we were alone, and after I had read them to her; Well Wise and Sage Melicerte, said I to her, poor Tarsis shall be dye? for I very well know, that 'tis you alone that I should consult withal alone for his Destiny. Melicerte at these Words betook her self to laugh, and answered me, you know the Eclipse hath not done so much evil as they think, and I believe not that Tarsis should only be more sick than others. I answer you generous Melicerte, replied I, that this poor Shepherd is in a pitiful state, and he doth no other than languish, and bemoan himself ever since he departed from your house. But I suppose you are not now to know his disease, and that there was no need of those lines, to make you know, how amorous he was of my Sister. Melicerte made not use of any kind of dissimulation with me; she declared to me, she was mistrustful, and to make it to you short, she testified to me, with all the goodness and generosity imaginable, that she had as much amity and friendship for me, and as much esteem for Tarsis, that she would serve him as a Mother, and would contribute all that might be possibly imaginable in her towards Leucippe, for the good success of our Interprize. I was not wanting immediately to make my Brother a participant of our entertainment and discourse, and behold the Letter which he writ upon this subject to Melicerte. In saying this, Telamon took another Paper to continue his reading to Agamée, then when Tarsis being come out of his Chamber came to find them in the Closset where they were. He was in some confusion, when he understood from them, in what they were taken up and employed in expecting him, and reproached his Brother for entertaining Agamée so ill. Almost at the same time also arrived Argaste and Celemante, who were astonisht and amazed to see the change, that the displeasure had already made upon the countenance of Tarsis, since the little time that there had bin past, that they had seen him. O! Shepherd, said Celemante unto him seeing him, I believe also that you are in love with Zelie, for in sum, 'tis not Tarsis that we see there, and 'tis to do you a favour, that we take you for his shadow or his Ghost.

Tarsis answered him not, but with a profound Sigh, that he made as he joyned his hands, lifting up his shoulders, and casting his Eyes upwards towards Heaven; as if he would have said, that his disgrace was such, *that there were none but the Gods that could give him some remedy or consolation.* After some other discourse, Telamon who had in his thoughts no other care than to divert him, or at least to mitigate and asswage the grief of his dear Brother, proposed them variety of Walks, and ingaged them in conclusion, to go to the Temple of Jupiter Olympia, under pretence of shewing that marvellous piece to Agamée; but it was in effect, because he called to mind that he had heard Tarsis say the preceding Evening, that he should be very well pleased, to consult the famous Oracle on the subject of his doubts. The Athenian and the Shepherds being of accord in that proposition, and concurring (which they could easily enough execute by reason of the proximity of the Temple) Telamon gave them a Dinner with him, lest they should lose too much time in assembling together, and having taken their repast early, to have more leisure in this pleasant Journey, he made them yet call to mind at rising from Table, the shortness of the time, so that they walked altogether.

The End of the Fifth and last Book, of the first Part.

V Tarsis

Tarsis and Zelie.

The Second Part.

The First Book.

IN the beginning of the way, the los of *Zelie* was all the Subject and Argument of their discourse and entertainment. For the desolate *Tarsis* returned without intermission to that discourse, although all others used all their efforts and endeavours to divert it. However their Conversation by little and little returned to be more pleasant, because *Ergaste* and *Celemante*, were of the Party, that they could never be a quarter of an hour together without contesting one against the other, and all their disputes always furnished, fitted and made ready some kind of Diversion to those who were present Witnesses. *Ergaste* for that time affected even to Jest and Flout *Celemante*, to change the Discourse and to divert *Tarsis* from the Application he made to his displeasure; and seeing that his Friend attempted by very serious Reasons, but very unprofitable, to bring some Consolation to *Tarsis*, he interrupting said unto him: Seest thou, *Celemante*, I permit all others to undertake the consolating of one afflicted; but thou interposest to speak of affliction, and I declare unto thee, that I cannot suffer nor brook it.

Celemante who neither sought nor endeavoured any thing rather than to dispute against *Ergaste*, to divert himself the first omitted not so fair an occasion. He turned himself about towards that Shepherd and stretching forth his hand to him said: Well! my dear Counsellor and Comptroller, What findest thou, or wherein can't thou contradict any thing that I have done? Two dayes since thou did'st reprehend me, for that I did not afflict my self with my Friends. Wil't thou not this day reprove and blame me, in that I afflict my self with them? So it must be, reply'd *Ergaste*: but I find reason to oppose in that thou intermedlest thy self in reasoning upon the Argument and Subject of an Affliction, thou who never had'st any, for there must have bin had reason to speak, to be in a Capacity to console those that want it. That's that in which thou doubly deceivest thy self, replied *Celemante*; For first thou shouldest know, that since I speake of Affliction, I only have cause for what I speak; and moreover, added he, why should I not be capable to counsel others though I never have had any? Can one not be a good Physitian, without having bin Sick? I do not say so, answered *Ergaste*: But it is necessary at least

to know what the Disease is, and thou knowest not what Affliction is; testifie to us what thou hast said thy self, when thou so callest a light constraint, which must be made suitable to thy Humour to speak.

I know not what thou callest affliction, reply'd Celemante: But whatsoever it be, I declare unto thee, I do not know any person so proper to Councl others, than he who never afflicts himself, as I believe none is so good a Physician as he who is always in Health himself. That is good, added Ergaste, if it be for the effect of his Art that he is in health: But if it is naturally that he is not Sick, its not needful for that to be a great Phisician. Ha! what knowest thou replied Celemante, if it be naturally, or by address, that I defend my self from Affliction? Ergaste would have replied then, but Agamee interrupted him, and addressing himself to Celemante, he said unto him; Ah Shepherd! defend not your selves neither the one nor the other; for be it by nature, or be it by the address, you are always too happy if it be true that you never afflict your self, and I do no less esteem so rare a quality to come to the goodness and benefit of Nature, then when 'tis produced by force and strength of Reason. But continued Ergaste, the evil is, that it is not by force of Reason nor by goodness of Nature, that Celemante never afflicts himself, and that contrarily it's by the Vice both of the one and the other. It's by default of Nature, because 'tis by insensibility: That's through want of Reason, because he believeth, that 'tis a vertue to be insensible of affliction. Tell me Ergaste reply'd Celemante, believest thou that Affliction is a benefit, or believest thou that 'tis an evil? The difficulty is great! reply'd him Ergaste smiling, so great, replied Celemante, that I will give thee to choose for to disintangle thy self. For if thou sayest it is a benefit, thou wilt say a ridiculous thing, if thou sayest it is an Evil, then Reason, will tell thee, that it will be necessary to defend it as much as may be possible. My poor Celemante, answered Ergaste, we are not to know if it be needful to defend our selves from an Affliction; for who doubts? but we dispute if, as I have heard thee hold one hundred times, that 'tis a Vertue to be insensible. Now I tell thee that 'tis a vice of Nature, and not a Vertue, and that as when they pinch a Man, it's a very ill Mark or Sign in him to feel nothing, even so when any Adversity pierces us, 'tis a very ill Sign to be therein altogether insensible.

I deny not, but that it is needful to resist Affliction, as much as we can, but I hold unto thee that it is therefore needful to be naturally suscepible, that is to say, capable; that it must not be received as a Statue or dead Image, but as a Man: that is to say, that we must if it be possible, feel the Desigues, the Purposes and Intentions of Grief and Dolour, but yet notwithstanding to oppose and overcome them with Reason. Celemante shaking his Head began to Smile and looking upon Ergaste, said unto him: But however Ergaste, if it is a Vertue concurring with reason to defend our selves from the feeling and sentiment of our Grief and Pain, as thou hast avowed; why wilt thou then, that it be not a vertue of Nature to make the same thing? Because reply'd Ergaste, that it is the Office of Nature to render and give us the sentiment of Evil, as it is that of Reason to take it from us. So when Reason chaseth and hunts away Affliction, it doth it's Devoir: But when Nature undertakes

it, it doth a thing opposite to it's self, and that's a Mark and Sign that tis perverted. Poor Man ! said Celemante; Wherefore should the Fan-cy, the Humour or Will have Nature wait for, and expect Affliction ? Is it to have need of Reason to chase and drive it away ? Is it not that as if we would have Evils and Maladies and Diseases to come and seize us, that we might have need of a Physician ? Believe me Ergaste, there is no such thing as to be so naturally in Health, but that there will be need of Remedies.

Telamon seeing that Celemante ceased, began to take up and resumed the Dispute and said : But Shepherd what say you to those Sages and Wise Men which went to encounter Affliction and sought after Adversity, (as we may see) that they might shew forth and demonstrate the force and strength of their Reason ? I say (sharply reply-ing) saith Celemante, that they did as the Mountebanks and Quack-salvers, who make themselves great Wounds, and lay on Emplasters upon them, made with their Druggs, and by that means endeavour to gain themselves Credit and Reputation of the Populacy. Agamée, Ergaste nor Telamon, could not refrain from Laughing at his Comparison ; but Ergaste who delighted himself in hearing him spake, readily began to say unto him : And thou Celemante, thou justly doest as those Cowards, who so dread being kill'd, that they dare not see the Face of their Enemies. For have I not heard thee say, that the fear of being afflicted makes thee fly, even from the smalleſt thought of mournful or ſad Things ? My dear Ergaste, answered Celemante, there is frequently more honour in flying than in fighting ; and the Retreat often Thousand acquired the Greeks more Reputation than all the Battles they had fought till that time. In fine what Hopes canſt thou look for, or expect in Combating against Affliction, unless it be to vanquish and overcomē it ? Now I find it more ſhort and expedient to ſhun it. For is not the way to vanquish it, to know how to ſhun it ? Ergaste would have replied, but Agamée approached Celemante, and then embracing him ſaid ; Ah Shepherd ! I not only find you happy, but I admire you, if you are ſuch as, Ergaste, you reproach him ; and I ſhould be more happy my ſelf, if I were able to learn at your School to ſhun the Thoughts of my diſgraces, as I have attempted to fly the Caufe of them. At these Words, he uttered ſome Sighs, and his Discouſe having made Telamon call to mind the pro-mife that that Athenian had made them make the day before, to re-count them his Adventures, gave also ſubject to the Shepherd to ſummon and challenge him of his Word. Agamée ſignified himſelf to be very prompt and ready to ratifie it : but his Hiftory although ſhort enough, was notwithstanding too long winded for a Man who walked in very hot Weather, and who being to ſpeak to four ſeveral diſtinct persons at a time, could not in walking make himſelf to be well understood of all, unless he extraordinarily extended his Voice. Behold therefore as they had elsewhere much more time and leisu-re, than was needful for them in ſo ſmall a Journey, and that as they found themſelves near to a Tuff or Grove of Trees very pleafant, they en-gaged Tarjis to come and ſit down there, with them under the Shaddow ; and elamon invited him to attentive to the repetition of ſomething wherein he hoped to administer him ſome ground and Subject of Solace, on that discourse which Agamée had the preceſsing day entertained them with.

But

But at the hour, that they intended to sit down there, they were surprized by an Adventure of more astonishment and amazements. And accidentally casting their eyes towards the Gulf, they discovered there from that place which was very high, two Vessels, who in their Dimensions in point of Bulk and Grandeur were very unequal, who attacked each other in a furious Fight and Combat; in fine the smallest fled, and seemed willing to come and save her self in the Mouth of the River: but the other gave her no opportunity nor Truce, but grappled her when she was going to enter there; immediately there appeared a Woman upon the Deck, holding a young Child in her Arms; if these Shepherds had been nearer, they would have observed that this Woman who appeared to have been no more than nineteen or twenty years old, was one of the fairest, most exquisite and excellently amiable and admirablest Beauties of the whole Universe. It is true her Visage and Countenance was a little wasted and pined: But that served to no other than giving her a certain kind of languishing Consumption, so touching, that never was any though in the best and salubriouslly, compleat State imaginable, but would have bin uncapable to act, with so much force and impression upon the Hearts of any Person whatever. Her Attire was of a lost, most mean and Simple: but her Physiognomy, her Action and all her Personage in fine appeared Royal and Majestick.

The Child she held was not above two years of age at most, and seemed by its Nobility and in its smiling Visage with which it pleased it self in the Neck of this Mother, who should not have had any part in the Peril and Danger, nor have been exposed to that Violence whereof she was therefore the principal Object. When she saw her Vessel thus grappled withal and Attackt, she advanced her self and went forward upon the middle of the Deck athwart and over the dead Corps wherewith it was covered, and shewing this Child to the enemies who were on Board the other Vessel, and ready to enter hers: *Perfidious Lacedemonians*, said she unto them, *you are not contented with the Blood of your Sovereign, but you are insatiably Thirsty after that of his Wife and Son? Well done ingrateful and barbarous People, you must be glutted, satiated, cloyed and fill'd. But the cruel Amphare shall not have the Contentment to be the Executioner of the Life of that of my Son nor of mine, as he hath bin of that of the great Agis; and I will save or spare Sparta the Horrour yet to see another time her Walls imbruied and besprinkled with Blood, by one so abominable a Paricide and Regicide.* At these Words lifting up her eyes towards Heaven; *Great Gods!* cryed she, *I doe not ask nor demand that you should revenge me; Only act so that our death may be profitable to Sparta.* In saying and uttering these words she ran aboard the Vessel, whereon she precipitated her self and Son. Two Women who were in the same Ship, imitated the generous Resolution of this Queen, and two or three of the small number that remained there, piercing their own Bodies with their Swords, also cast themselves into the Sea.

At this spectacle, the Enemies whom the words of the Queen had arrested and surprized, uttered into the air such terrible Cryes, and so horrible, that the bruit, sound and noise thereof, pierced the Ears

of the Shepherds. Although they discerned not all these things, but confusedly, and being also ignorant of that which was there the most astonishing, and most worthy of compassion in this adventure, not knowing any thing of the condition of the Persons, on whom Fortune had cast that cruel example of its Inconstancy: however they had seen enough to be toucht with some horror, and there was not one present, who testifyed it not by some particular marks, the effect that this sad spectacle produced in him.

Agamée had that of Pity; *Cleamente* that of Indignation, *Telamon* that of Grief, *Ergaste* that of fierce Rage and Choller; and desolate *Tarsis*, on whom the Image of the disgrace of another, yet rendred the remembrance of his own more sensible, represented forth the emotion of his heart, by the abundance of his sighs. *Telamon* who assiduously fought on all occasions, one that might give some consolation to his Brother, would willing improve this, in some kind or other, and addressing himself to *Agamée*, without dissimulation, lying or deceit, said he unto him, *What Injustice soever we have often received by Fortune, we ought notwithstanding to praise her for one thing, that is, whatever evil she doth us, she almost always shews us Persons whom she bath as evilly treated, as she bath done our selves, nay hath worse treated them, and in respect of whom, we cannot refrain from believing our selves happy and blessed. But our misfortune is, that we are ordinarily more unjust than she, and as we feel not the evil of others, we always think that ours is the greatest; because there is none but that alone, which makes us resent it as indeed it is.* *Tarsis* well observed that *Telamon* said that for him, although he had address himself to *Agamée*. Bebold therefore the cause why he replied him: Ah my Brother! And you say well, that we are almost always unjust in the judgment we make of the evils of others; for we judg but by those appearances that smite our Eyes, and there is none to great a deceiver. We think that the Accidents which have in them something more of Larbarity, and appear more extraordinary to our eyes, than others, are more rigorous to them who suffer them, because they are more astonishing to those who see and observe them. And in the interim, that which makes us afraid in the misfortunes of others, is oftentimes that which causeth Consolation, and it happens and occurs every day that we bemoan the unfortunate, because there is something more Sweet, Pleasant and more Supportable in their misfortune. *Not so Telamon, The great and heavy Strokes of Despair, do not consist in misfortune; that which you take for the Evil is the Remedy. O! that there are secret and private Regrets and Misfortunes, in Comparison of whom, the most savagey cruel death hath Sweetness!* *Telamon* would not contradict, for as much as he knew, that there is nothing that pains and stings an afflicted Person more than to oppose and combat his Grief with Obsturacy. This wise and judicious Shepherd contented himself to tell him so from time to time, uttering some words, to make him capable of reflecting upon the reasons wherewith he might Consolate him; And after he had yet made some certain Ones with his Company upon the sad Accidental Adventure, whereof they altogether had bin effectual Witnesses, he caused them to reassume, and call to mind the curiosity of hearing an History that that Accident had interrupted, whereof he was in expectation as we above

above have said; whereby a little to give some Consolation to *Tarsis*, on that which had bin promised by *Agamée*; ever since the Shepherds had taken places round about him, The *Athenian* spake unto them thus.

The History of *Agamée*.

I Have been perswaded more than any person of the World that it was possible to take such firm and assured Measures in the choice of a Mistress, that one might find an absolute and compleat perfection conformable to his Humour, and after the having met with it, all manner of Felicity capable in this Life, consisted in seeing themselves united together by Marriage. I was even yet in the same Error, *Telamon*, when we left *Thebes*. This thought was the Cause, that I returned with precipitation enough to *Athens*; because I had left there a young Beauty for whom I had so great a Love, that no Man living can be capable of more; she wanted not a correspondency for me, and we were mutually ingaged in an extream affection; and so much the more easily, that we had almost bin brought up together. At least we had lived these six or seven last Years in one and the same House (because my Sister had espoused her Brother, and taken him in Marriage) (and we both lived with them.) So that I believed I knew the bottom of her Heart, and even the smalleſt of all her Faults.

For besides that she was exceedingly fair and beautiful, she had an admirable, infinite and excellently prompt and ready Wit, and that which engaged me the more, was, I found in her so firm and solid a Wit for a Maiden, so disingaged and unloosned from all kinds and sorts of preventions, so elevated above all common and vulgar Opinions, that she seemed to me to have nothing at all inherent, in point of the debility of her Sex. You may conceive, how much my passion was augmented the more, by the knowledge I had of her Amity and Friendship; for nothing in the World doth inflame a young Man more than the thought that he hath to be beloved. But there appesred to me a very great Transmutation, and strange change of Fortune, when I re-visited her, and all that I formerly had of Joy and content was quite turned about and converted into Grief, Dolour and Bitternes. For when I thought to approach her with Testimonies and Significations of ravishing Joy where I was to re-visit her, she comported her self in such a frigid fence, and cold kind of strain like unto him, whom she would have had, as a Person throughout the whole Universe most unknown. And she afterwards took the self same care to indeavour to shun me; that we both of us took formerly to be together, for the entertainment of our reciprocal affection.

This kind of welcome so different from that which I expected, gave me a displeasure, the like whereof I never had felt in my life. I spent all that night to make a reflexion upon the subject, that I could have given

given her to treat me so ; and not finding any cause in the review of all my actions, I soon imputed it to the little Stability and Constancy that is in a Maiden, whom the absence of two years had undoubtedly soon frozen or cooled, for a new Affection. The Morrow I went to see my Friends, and diligently and carefully enquired of them of the names of all those who since my departure had seen *Telefile* (that was her name) and, in one Word, of all the things for which Jealousie which began to torment me gave me that Curiosity. But for as much as they knew nothing of our Love, which we always concealed, they assured me that *Telefile* had the Credit and Reputation of affecting none nor loving any Body ; that during my absence there presented variety of divers considerable pretenders of Affection to her, but she had Will to listen to none, nor would entertain any, and that it was enough to be Evil thought by her, only to make mention of any thought of approaching her by any kind of declaration of Passion. That made me resolve to endeavour to be enlightened by her own self upon the Subject and Ground of her Frigidity and Chilnes and as I was very well pleased that we were at Liberty and in a Place where we were not interrupted, I prayed her to grant me an hours time to entertain and discourse her. She answered me with a very indifferent air , that she believed not I had any thing to declare to her that was of any Importance , and that although there might be there was no Person there before whom I might not speak what I had to say. I thus spake to her at the taking away of the Table , my Brother in Law and Sister being there present , before whom I would not discover my self, because I had learnt that both the one and the other had thoughts to marry *Telefile* elsewhere, and particularly my Brother in Law who had promised her to a Friend of his named *Aristoxene*. So I reply'd to her with a still Voice, as I had begun, that the Persons for whom she testified so much Confidence and Trust, were those whom I had most cause to mistrust. Whatever I said or could say, I could not obtain what I demanded of her, and she continued even many dayes to shun all opportunities with all the Care that she could possibly take, that I should not discourse her alone or particularly. That which consolated me was, that I could not see that she had any more Kindness nor sweet Complaisance for this *Aristoxene*, for although my Brother-in-Law would have made him pass to be of the most ancient House, and in Reputation to have very much in point of Wealth ; however the Spirit of *Telefile* was then so forcibly strong and so well tempered with Mettal, so loosned from either Interest or Ambition, that she considered him never a whit the more. But contrarily she esteemed him very little, because he had but little Wit and a shallow Brain, and that was it by which she took the Measures of her esteem and Valuation. I found no other Person whatsoever that was better treated than I, nor who could by consequence give me any Subject of Jealousie, so that I could not think but that the Treatment that she made me, came from another Cause, that from a scruple that came to her with her Age, or from that ordinary Error among the fair Ones, who believe that the most sweet and most amiable Sex of the World are born to be severe, and that they must feign

and seem to be cruel when they have no such thing at all, so that I resolved with my self to Combat with, and oppose that Scruple and Opinion, and as they say, to recommence by her, upon a new Track or Method.

We were then in Winter, and my Brother was lodged in a certain Place where every Night the Neighbourhood failed not to assemble themselves to sup together, sometimes with one and sometimes with another ; after Supper they parted themselves, some sporting one way, some another, some by Hazard, Hap, or Lot, others diverting themselves in Conversation of Things of Wit. One night therefore, all the rest of the Company being left to play, we found our selves no more than four for Conversation, to wit, the Wife of one *Areopagite* named *Belialte*, who was one sufficiently fair, bright, well made and of a comely Pitch and Presence, and having in her Mind and Spirit a certain medly Composition gaullimaufrey or mixture of Sweetness and Alacrity mingled with a kind of Ferocity, Insolency and Arrogancy, which in her was not ill becoming nor yet unseemly. That which some found Cause to Object in her, that she had as well as her Husband (who was otherwise a very Honest Man, and one of the most considerable of *Areopage*) a very great Inclination for the Sport, even to say oftentimes, that that Person who would not play was good for nothing. That night she played not at all, because that having been unfortunate all the day, she would hazard no more till the succeeding day. The second Person of ours, was *Cotys*, a very noble *Corintbian*, aged about thirty five years, although he was yet a Batchellor, of an ordinary Pitch or Height, but sufficieatly well shap'd, having a fair Countenance still smiling. The Dye and Colour of a Maiden, Hair brown, long, and well Comb'd, his Spirit Gay, Jocond, Free and Open, but a little quick and prompt, and one that Jeasted, and they flouted him, to be a very Pratler and Speaker, though he never spake but much to the purpose, and that all that he said, was infinitely Spiritual.

Telefile made the third of our Band, and I was the fourth ; after some moments of Conversation, which was pleasant and merry enough, but to which none but *Cotys* could always furnish ; they proposed some Plays of Wit, and *Cotys* taught us one that he called the Sport of Advice. In that Play every one speaking softly in the ear of that Person near to whom he was, asked him or her an Advice ; the other gave the most convenient that he could to the Person that demanded it, after that the other demanded one for him or her self, his Companion in like manner gave him or her the most convenient he could choose, and so consequently round till the turn was made and finished ; Every one repeated aloud the Advice which to him had bin given, by the means of this Advice, they often said the very real Truth sporting and laughing, and without making any semblance of any thing, sometimes they made a profitable Advertisement of the Sport, but that wherein there was most Pleasure and Delight, was that in the Repetition aloud of all Advices received, you ordinarily saw one obliged even himself to publish his own Defaults and Frailties. As *Cotys* taught us the Play, it belonged to him to Commence it ; and for that effect he addressed to *Belialte*, who was at his right Hand ; *Belialte*

alte said unto him softly (but in such sort therefore that 'twas easie to me to understand) *pay me for the Pains that I took to instruct you, and by your favour give me some good Advice.* Belialte who knew his weakness, and who was enough his Friend to be capable and able to Jest, answered him, *my Advice is that you will retain this Sport, or let each one speak according to his Turn;* Cotys very well apprehended the Jeast, and he failed not to render it her; for when she interrogated him afterwards he made her a reply which I do not precisely remember, but I know very well that he sufficiently flouted and scoffed Belialte for her continued Passion and eager Desire for the Sport. It chanced afterwards that Telefile was also to ask for my Advice, and although I was but a very ill Poet, I spake to her after this manner. *Receive faithful Advice, 'tis not sufficient to be only fair and beautiful; for to retain and uphold a firm and solid Heart, 'tis most needful to be less Cruel, and not to have so much Beauty.* I afterwards demanded hers, and she answered me; *I give you Advice Agamée, that is, before you reprehend others, you examin if there be not any thing worthy of Reprehension in your self.* I did not immediately take these words in so favourable a fence, nor made that construction of them as I should have done; and as I knew that I had never come short in the Affection that I had pretended or promised to Telefile, I thought not, nor did expect that she would have reproached me, no nor even that she loved me so sufficiently well, for that purpose, but I knew it by the Consequence, as I am going to declare it you.

The Play ended, we began another more difficult and more pleasant than the former. Every one wrote three or four words in a Ticket such as seemed him best, and pleased his own Fancy; afterwards they mingled these Tickets in a Hat, then having drawn one out accidentally, it belonged to all that were in Company each one to make a small particular historical Narration or Discourse upon the Subject of what was written in the Ticket drawn; the Ticket of Cotys was, *I love Liberty;* that of Belialte, *I Love to play;* I put in my Course and range, *I blame unconstancy;* and Telefile, *I hate Ingratitude.* That was hers which was drawn; so that it behoved every one to make a History upon the Subject of Ingratitude.

Telefile was to begin, because they had drawn her Ticket: however as she testified by her Laughing, that she was to seek, and straightned as to the History which she was obliged to make, Cotys who had a pregnant and lively Wit, said unto her; *Well Telefile, I proceed to make a commencement and beginning for you, and I am of Advice even for your Troubles sake, that you speak not till last of all.* A little after he continued thus.

There was a Maiden of Quality at Corinthia named Licie, and if I had not seen Belialte, and Telefile, I would have added that she had bin the fairest that ever I had seen. She was observed by a young Corinthian of a comely and amiable Countenance, and of a ready and prompt Wit, if it had not bin spoiled by the furious and passionate Love he had for her. I say furious, because it cannot otherwise be expressed, as you will judge by the Sequel and Consequence. One day as he was by her in her Chamber and discoursing to her of his Love, he besought her as they frequently and sufficiently do, who are in

that

that strong Passion to make tryal and proof of him: I should ensnare you well enough, and overtake, entrap and find you Tardy; *Talbion, said she, unto him*, if I had taken you at your word. Thereupon the young man who was named as above, reassumed and protested to her, that it would be the greatest joy in the World to him, to dye for her if he would so appoint it; and then *Licie*, were it only that she spake it to him to laugh and jest were it that she loved him not and design'd and would defeat him. Well, *said she*, lets see whether or no for love of me, you will cast your self out of this Window. She had no sooner uttered the words, that although the Chamber was two Stories high, he cast himself out at the Window without replying the least syllable. This incredible Action, which is also very true and therefore undeniable, had not had such unfortunate success, as it would doubtless have had, if that Window had not jutted out over the Sea, but he fell but into the Water, and although it was in a place dangerous enough, he was quitted for designing to drown himself. Now, continued *Corys*, behold and see if there were ever a greater Ingratitude, as the making so ill an use of the obedience of a poor Lover? Ay *Corys, continued Belialte*, and you will avow, that that which I am going to speak of, is yet far greater. For I knew afterwards that the self same person, being gone to dwell at *Argos* and *Talbyon* having followed her there, that poor Lover continuing to discourse her of his Passion, and yet beseeching her to make further Tryals and of greater moments; she took a little Pot wherein there was some Paint in which was some Poyson whereof his Sister served her self (for you know that for her she had no occasion) and shewing it him: *Talbion, said, he, smiling on him*, are you not yet content with that perillous leap? hold you have but to swallow down that for my Sake. She had no need of speaking of it to him twice; he immediately drank it off and was so violently poysoned that all the Remedies imaginable that were given and administred were impossible to save him.

Belialte having finished, we all consented that this piece of Ingratitude infinitely surpast the first, not only because the effect had bin more dismal, but for as much as *Licie* had not a greater excuse to have again expos'd to so dangerous a Tryal, the obedience of a Man whom she had already proved so blinded. However I told them afterwards that the Ingratitude of *Licie* might yet be excusable, in that she knew not there was any Poyson therein, and that is not an Ingratitude, because there might possibly have bin Ignorance; But behold an example where Ingratitude triumpheth all alone, behold a Crime which can have no kind of excuse nor Argument nor Pretence nor Colour.

A poor Lover, the name of whom I forbear to tell you, passionately loved a Young Lady; 'Tis true, he had not signalized his Love by any great Services, never having had an occasion: but in that respect he was not to be but the more bewayled, for he would have esteem'd himself too happy to have bin able to have done it, and being displeased that he was deprived of that Honour, he had a continual Regret, which augmented and increased insupportable Evils to those of Love. He would have dyed a thousand times as Talbion to have given his Mistress some signal marks worthy her self, and would have had no cause to make use of Poyson to dye,

if she had signified him a doubt his Grief and Dolour had bin sufficient. But she had made him believe that she was content with all Testimonies, he had produced, in that she had bin taught it from his Mouth and by his eyes. She was also willing to flatter him with some Hopes that she loved him, that she might engage him more and more, and oblige him intirely to abandon himself to that Passion, leaving him neither Remedy, Refuge, Recovery or Succour, in the displeasures and Regrets that she prepared him afterwards. In fine, after she had reduced him to a State where he could not live longer but for her, and where she knew well that her change would cause him to dye in the Languishments more cruel than all kinds of Deaths. This ungrateful One, abandon'd him without any ground or cause, without pretence, without any new Lover, and by a pure effect of Ingratitude, and daily saw him pining away, and dying without being sensibly toucht nor moved with pity and Compassion.

In finishing I turned towards Cotys without any kind of seeming or thinking of Telefile, because I would not have my Actions betray others, that which I very well knew she would sufficiently understand by my Discourse. In sum, neither Cotys nor yet Belialte apprehended my Intention, and I well observed that they looked one upon another, smiling, as scoffing me that I would have had them set a valuation upon an History, which unto them appeared so rude, vulgar and unpolisht : But Telefile, far better knew and penetrated the bottom of the Design. I sufficiently observed a blushing which flushed in her Face; however she immediately revived and as she had an extraordinary Wit, and would not give others time to pierce or penetrate my Intentions, she also began another historical Narration, which she acquitted her self of the most gracefully becomingly and acceptably as could have bin imagined : But I will not give you the trouble of hearing it's Repetition, by reason it no way suits nor serves my Intention, and I even fear I have already tired you Patience and displeased you by those already recited.

In the Interim, I well saw that the Method I had used to Telefile, had produced a good effect in her Spirits, and that she was very well pleased to have bin so inlighned by my Sentiments; for from the very self same evening she began to look upon me with a more gracious and favourable an Aspe&t, than she had done since my return; and after the Company were retired, my Brother-in-Law, having given his hand to my Sister to conduct her into the Chamber, and having offered my Service to Telefile to lead her and follow them there: Agamée, said she unto me, very softly as we were walking there, *you would have deceived us this Evening and you declared us a Fable or Fiction for a real History.* Fair Telefile, reply'd I, *I would to the Gods that your cruelty were no other than a Legend or fable, or that my Love were not as great and real a Truth!* But speak you sincerely Agamée? replied she me; I could not but shut her Hand close instead of a present Answer, because, that my Brother having heard us speak, turned himself to behold us, and that being come presently into the Chamber, I was constrained to take leave of Telefile: But those few words which she spake unto me having made me suspect that there was some other, or that there had bin some other cause of my disgrace, than that which I had imagined,

I took all the care, and used all the Art I could to be truly informed: In fine, she her self having given me opportunity of seeing her the succeeding day in her Chamber after many Plaints and great and tedious Interlocutions and Intercourses from one to another; I knew that during my absence, my Brother-in-Law and Sister, who partly by family Interest, and partly for the kindness they had for *Aristoxene* absolutely opposed our Marriage; and would have espoused *Telefile* to my Rival; and not content to have attempted by rigour and by the Authority they had over her (for my Brother-in-Law was her Guardian and Tutor and held the place of a Father) to divert the Affection she had for me, and made her believe by address, that I my self thought of another. In effect they had expressly writ to me of this new Mistress and by a strange perfidiousnes, when my Sister had received my Answer, she read it aloud to my Brother-in-Law, her Husband in the presence of *Telefile* as if it had bin with design; and had read it in other Terms, and in Terms and stile absolutely different to what I had answered, changing all the Sence and Meaning of my Letter, and having made me joyfully accept that which I had effectually refused. And she had also used the same mode and method in divers other Letters that I had written, making me still say those things of which I had never so much as thought or dreamed of, and behold that which had irritated *Telefile* against me and of the falsnes thereof I easily convinced her and that by clear demonstrations manifest and visible.

This being explained, illustrated and cleared, I received more honorable Tokens of her Affection, than ever I had done: But notwithstanding all that, I was not a long time happy; *Cleonime* (which is the name of my Brother-in-Law) willing by all means possible to obstruct our Marriage, to conclude that of *Aristoxene*, conceived there would be no means to dis-unite our Hearts as long as we dwelt together: But because he could not put away his Sister from him, being her Guardian and Tutor, and because he could not in point of Honour chase me away, he made a shew as if he had bin or was a little indisposed and ill, and feigned and dissembled that his House was unhealthy, and that his Physicians counselled him to a Change, and in fine, he went and lodged in another place, wherein there was no more Room than just enough for the Lodging of him and his Family, that is to say also for his Sister. So that behold I was fairly reduced to seek a House for my self, and separate from the Habitation of *Telefile*. But that which accumulated and augmented my Misfortune, was that the House where *Cleonime* went to lodge in, appertained to or was owned by *Aristoxene*, who being yet a Batchellor had not a Train sufficient to occupy it entirely and contented himself with lodging in some of the fore-parts thereof: So that behold I was not only deprived of the benefit of being near *Telefile*, but my Rival possest my Place, and I could not dispute more but only with that of the Heart.

You may very well think that they did not dwell there and that all this levelled and aimed further of.

Cleonime could not decently nor honourably shut the Doors of the House, but contrarily he received me better than ever: But every time

time I went there, they ordered it so that I could not see *Telefile*. Alwayes they engaged her upon some new pretext directly to go forth of the Chamber of my Sister, and if I went to visit her there in her own, they gave order to declare she was not there or that she was Sick, or was so employed or taken up that she could not see any Body. They treated me so for some days, during which time they made her understand on the other Hand, when she enquired for me, that I had reassumed Thoughts of another Marriage, and for that cause and to that effect I came often enough to see *Cleonime* and his Wife, and that I did not so much as enquire nor ask for her. She who in effect saw me every day by reason the Windows of her Chamber looked over the Court by which I passed and over which I walked, and she having bin elsewhere naturally inclinable to Suspicions, failed not to conceive something of them who did or would give her some Thoughts against my Fidelity. I Writ her many Tickets but they were not given her, *Cleonime* alwayes hindring any of my People that they could not speak with her, and by this means causimg my Letters to fall into the Hands of Persons who would alwayes carry them to himself. That which gave more Weight to this Imposture and Deceit, that was, that all they would insinuate in the Mind of *Telefile* to my disadvantage was told her by a Servant Mayden of hers, whom she had always before even till then seen to be for my interests : But who had been gained absolutely by *Aristoxene* and *Cleonime*, and 'twas she that returned and diverted all my Tickets. So that what assurance soever *Telefile* had of my Fidelity and Kindnes : Behold the Suspicion and Jealousie which re-awoke in her Soul, and I will not conceal from you, that I was not exempt on my side.

One Morning not knowing more how to speak with her, I resolved to wait and attend her upon the Way which leads to the Temple of *Diana*, where she failed not to go once every eight days. But behold a strange Perfidy ; *Cleonime* who was informed by one of my Servants who was also at his Devotion, went also presently to the House of the Father of that Maiden, whom they would have had me marry, making Semblance that I would renew with him the Propositions which had bin made for me ; told him, that as I would not desire to be seen at his House till all things were adjusted, and determin'd that I would attend him at a certain Place that he designed which was the same where I expected *Telefile*, and that he was come to him, offset purpose to lead him there.

The good Man who by Misfortune had more good me Will for than I would have had him had, presently bit, as they say, of the Fish-Hook, and they came and found me both the one and the other where I was, at the time when *Telefile* passed by there. On the other side the Wife of *Cleonime* ayding the Imposture, was gone the same Morning to find *Telefile* in her Chamber, and as a piece of News had said unto her, that my Marriage was made with that Maiden of whom I have spoken unto you, and that *Cleonime* was gon with her Father to find me to bring him and I face to face to confer together vocally, in a certain Place which she seemed to be ignorant of. My self indeed who in very deed was ignorant of all that was as you may very well believe, much surprized when I saw *Cleonime* and this good Man, accost

accost and draw near unto me. *Cleonime* advanced him first and before, to give me to understand that that old Man had prayed that I should come yet again to reiterate the Proposal of our Marriage, and even to manage a mutual Interview betwixt him and me; You ought not to know it unwillingly or take it ill, added he, it is a Token of the esteem he hath for you, who ingageth you to nothing, and you ought favourably to receive it, and that with marks and demonstrations of Acknowledgment. Although I had no Ground nor Cause to confide in *Cleonime*, yet I was so far incapacitated to divine the Treason he contrived and conspired, and I was also so certain of the Affection which the good old Man had for me, that I found something of appearance of that which he told me, and that I would have believed to have made my self Brutal, to go and break him in the Helmet; however it had bin easie for me to have known the Artifice, if *Cleonime* had left us to speak one to another at our approach, for it is very difficult, that two Persons who parley and confer of a Design contrary to that which hath bin given them to understand, that they should not know the Circumvention, Fallacy and Delusion. But *Cleonime* who had his Wit very nimble, so well knew our former Civilities for one, and for another, and so well to manage the Colligation and Connexion and the entrance of our Conversation, that he made us insensibly to fall into the proposition of my Marriage without our apprehension, or that we could perceive either of us that it came from either our own part or from our Motion or his own; I regarded not nor did I heed this Imposture nor trick of Legerdemain; for I found all the Sentiments of this pretended Father-in-Law conformable enough to what *Cleonime* had told me: But I know not what he believed on his part then, when he saw the coldnes with which I spake unto him.

Whatever it were, while we were thereupon *Telefile* came and past by, and I would not that she should see me therewith that good Man, because they had formerly told her of something in Relation to me and his Daughter. Behold the reason why I retired my self a little aside to finish our Conference speedily, and afterwards to go to the Temple of *Diana*, to confer and parley together: But see a little the fantasticalness, and conceited toy of my Destiny. *Telefile* who had discerned me at a distance between him and *Cleonime* according to the advice that they had given her, had no sooner observed that I had hid my self from her, that she doubted no more but that I was there for the Subject they had told her of; and behold the Jealousie and despight that immediately animated her against me after a very strange sort.

Aristoxene being informed of all this Mystery, did not fail to come to the Temple with my Sister, not only as at a favourable time, to improve to himself by the indignation he would have against me, but further to design the obstructing me, and incapacitating me to make a clear Apology for my self with her, which they well conceived I would not have omitted, so that since I had defeated my self with the old Man, whom *Cleonime* had pestered me withal, as long as he could, and that I thought to go to *Telefile*, I saw her returning with my Sister, led by *Aristoxene* who had offered her his hand at coming out of the Temple.

Temple. The Impression which she conceived upon this new Peifidy irritated her to such a degree, that she told me afterwards that she could hardly resist a sudden Qualm of Heart, which took her in the Temple, and notwithstanding as she was very fierce, she would not seem to be touched. And never had she a Countenance more cheerful than that which she shewed then when I perceived her with *Aristoxene*. That joy that she testified with my Rival in a time where the Affliction in which I was, perswaded me that she had as much cause to be sad, as my self, also almost finished my assurance of her Unconstancy ; chiefly and principally then when I saw this great Alacrity and Gayetey which appeared before she had made semblance of seeing me, to vanish all at once from the moment, which I had joyned them, and *Telefile* to receive me with the last coldness. I could not dissemble my Grief, and because the Company of *Aristoxene* and that of my Sister held me compell'd and constrain'd ; I said not a word almost all the Way. But admire a little my Misfortune ! my Melancholly goes yet to perswade *Telefile* that it was an effect of the tye that I had at the thought of that Marriage which she believed I came from the treating of, and not having bin able all the day, to find a moment of Discourse alone, we both of us retired much leis satisfied the one with the other, than ever.

That which aggravated and exasperated us the more, was that *Aristoxene* and *Cleonime* had directed and appointed a bruit Noise or Report to be publischt and proclaimed throughout *Athens*, that I had espoused that Maiden whereof I spake, and that *Telefile* married her self to *Aristoxene*, and they made us report this Noise to one and the other in all Parts. However I had always in my Mind, the Stratagem which they had another time already abused us withal, and how jealous soever I was, I yet conserved enough of Reason not to be willing to sparkle or glittler or make a fair Gloss until such time as I was more clearly enlightned. To that effect I writ yet again to *Telefile*, but a long Letter by which I challenged her amongst others ; That I could not believe that she had so soon forgot the Fidelity she had promised me, while I still conserved for her so much respect and passion ; that there must undoubtedly be our Enemies which she knew had yet practised some Impostures and deceitful Tricks of Legerdemain, to abuse both the one and the other of us, and therefore I besought her that we might have an Interview and Parley to clarify the matter by a mutual Conference together.

That Letter was given into her own proper hand by reason I had ordered a Slave with whom I had given it in charge to attend and wait certainly even a whole entire day, that he might deliver it himself to her self in particular. What certainly soever that *Telefile* could believe to be of my Fidelity because she had seen it with her own eyes, my Letter began to give her therefore some diffidence and mistrust of my Enemies, and disposed her Mind to those Manifestations, illustrating of matters and things as I had desired her. She therefore said to my Slave that he should attend an answer, and writ me the most favourable that I could have desired by which she gave me time till the Mornow.

Would you believe the malice of *Cleonime*, illustrious Shepherds ? Whilst that *Telefile* wrote, my Brother-in-Law having understood that my Slave attented in the next Chamber, sent to fetch him under pretext of being willing to know and enquire after my Health, and after having directly drawn from him all that he could wish, he knew to take it in such a manner, at least that he corrupted his Fidelity with Money and Promises, and disposed him to bring even to him the Letter or Ticket that *Telefile* had given him for me, and came and told me afterwards, that she could not read my Letter by reason of the Company that was with her : but that she had appointed him to return to carry back the Answer the ensuing day. I accordingly sent him with an Impatience which made that night seem to me as half an age ; That Slave instead of going to *Telefile*, who had given no order (having given him her Answer the preceeding Evening) return'd to my Brother-in-Law to take new Instructions to abuse me ; and *Cleonime* having since the Evening engaged the maiden Servant of *Telefile* to steal the Letter that I had written to his Mistress, tare it in a thousand pieces, put it into the hands of my Slave and sending it to me, with command from *Telefile*, that that was the answer that she was not willing to make before the Company the preceeding day.

It's true, I could hardly contain my self, being so transported with Rage and Fury by reasen of those outrageous Marks and Tokens of her so despising and undervaluing me, and the thoughts of her scornful Dis-estimation and Contempt of me. At length I resolved to go there personally and see her the self same day, and to discourse her vocally, and if I could draw no satisfaction, I resolved to reproach her a thousand times and never to re-visit her. In entring into the Court, I perceived her at the Window, whence she briskly retired after she had seen me, but I omitted not to observe in her a cheerful and jocund Countenance and Aspect, she placed her self there, but to expect me, believing that she had delivered me her Letter, all her Joy proceeded from her sight of me, and when she so briskly retired, 'twas least that *Cleonime* and *Aristoxene*, who were with her and whom she could not be able to prevent nor defeat, that they should not perceive our Rendezvous. In the Interim, when I enquired whether she were there, they answered me, no ; and upon my alledging to them that I had seen her, they avowed me, that she was there, but was indisposed and therefore not to be seen by any ; I further did reply I saw her very pleasant with a cheerful Countenance and thereupon, he with whom I spake, confidently confessed to me, that she was well and in perfect Health, but the Truth was, that she had laid a command upon them, to make me this answer, because she was with *Aristoxene* and that she had prohibited them to declare it unto me.

And indeed at the self same time, I saw *Aristoxene* laughing very loud very near to her Window, who being there with my Brother *Cleonime* on purpose, with a design, that I might come and find them there, and so continued and affected to brave and affront me with his manifestly, open and apparent Favour. There was then no further means to restrain my Jealousie. I would not however give my Rival the content of being a Testimony of my discontent, but contrarily retired

retired wholly silent, affecting I know not what kind of indifference, that they might rather occasion him to understand, that I rather came to visit Cleonime than Telefile; and on the other side likewise, howsoever, to satisfie the extream desire of Vengeance, which I had conceived, and having shut up my self at home, I there wrote two Letters, both befitting the rage and fury wherewith I felt my self transported. I have almost some repugnance to repeat you what that was I wrote to Telefile, for you would possibly have difficulty to pardon me my transport, if you did not conceive that a Man the more he less Loves, is he capable to preserve reason and respect in his Jealousie, and if you cannot excuse the Follies of a man infinitely amorous, and who believes himself exceedingly undervalued: And behold the Ternis.

AGAMEE to TELESILE.

There was nothing more firmly and strongly tyed and fastned me unto you, that would have occasion of so many Artifices to have set my self at so great a distance, and if you had less dissembled, I would have eased you of much Trouble; For future, seek none to conceal your self from me, since I promise you, I will never take any to search after you, the only Passion that remains with me is the shame of having lost much time to do it, and all that I desire, is, that you will only not remember me, as I promise to Banish you for ever out of remembrance.

AGAMEE.

The other was a Letter of defiance after the same stile, which I sent to Aristoxene, where I remarked him, not as a Rival, nor as a Man whose fortune I would have envied, but I only considered the affected Insultation wherewith he braved me, and to do it at the House of Telefile, and 'twas simply for that I pretended that he should do me reason and give me Satisfaction.

They omitted not to deliver my Letter to Telefile, for 'twas too conformable to the intention that our Enemies had to divide us. I did not then receive any reply, only I afterwards knew, that she fell into a Swoon with Grief in reading that Letter, and you will see what was the sequel.

As for Aristoxene he fiercely answered me, that he had accepted my Challenge, but he had promised Telefile not to fight me, till he had first consummated his Marriage with her; and if I were in his place, I would not violently infringe so solemn an Oath, and that he promised and protested that he would afterwards give me satisfaction with the self same hand, wherewith he would formerly have received the Fidelity of Telefile.

That Bravado, and unseasonable swaggering put me out of my self; I resolved to seek him out by all means imaginable to force him to handle his Sword, and gave him to understand, that where ever I found him, I would treat him as a Coward and a Person of no Honour. But

be it that he apprehended the encountring of a desperate and despai-ring One, be it that he judged the Air of the Countrey was or would be necessary to *Telefile* for the restoring of *Telefile* to Health and recovering from that debility wherein she had bin and was: in so much that *Cleonime* and his Wife, conducted her the succeeding day to a House in the Fields which they had some certain furlongs from *Athens*, where *Aristoxene* accompanied them.

He held himself so confident of his Conquest, that he openly and publickly declared to all his Friends, that he went there to espouse and marry her, and in truth and effect he carried a considerable quantity of Preparatives there, as if there he would have celebrated his Marriage.

The Report thereof was already almost certain in *Athens*, and there were some who even believed that it was done: When in a Morning being yet in my Bed, they came and told me a Cook asked to speak with me, who having bin introduced, rendred me this Letter.

TELESILE to AGAMEE.

THe outrage and injury you have done me, is too great to make me believe you had done it me with willingness of Heart, and the more I think thereof, the less could I have imagined that you had writ to me after that method and manner, if they not made you believe that I had given you Subject or cause it is true that even in this case, your Credulity could not nor ought not to be excusable: But in the Conclusion, I had rather Sin through or by too much indulgence for my Friends than to condemn them, as you have done me without understanding them. Answer me by this same Man whom I have sent you, and believe what ever they have bin possibly able to say unto you, there never was change nor dissimulation in the heart of.

TELESILE.

I can in no wise depaint you, the great but pleasant Surprize wherein I was in the receiving this Letter, I considered her as a criminal to whom one should have given Grace and Favour; I kissed it a thousand times, with a thousand Transports, and having understood by him who gave it me, the fallacious Reports that ran abroad of the Marriage of *Telefile*, and how she had counterfeited her self Sick, to undceive them all, I took Horse the same Hour, and having engaged that Man for my Interests, by a Liberality considerable enough, I went with him to his Cottage, which was in the neighbourhood of *Cleonime*. I had resolved to have sent him directly to *Telefile*, to inform her of the place where I was, and to have demanded a place of mutual Conference where we might treat together: but my ordinary misfortune would have it, that as I was come there on a Gallop through the impatience of my Love, the Peasant who had over-heated himself in following me, fell sick of a Pleurisie which having given him trouble

enough to recover his House, constrained him upon his arrival to take his Bed. Behold me therefore disappointed; for this Man was so poor that he had no domesticks nor menial Servants, I durst not confide in any Person within the Neighbour-hood, the major part of them being Farmers to Cleonime; and moreover I had bin deceived by so many Persons, that I mistrusted all the World. I knew not how then to do, I knew not; You will possibly laugh at the Folly that I am going to tell you of: But conceive for my excuse, that which Love hath caused the Gods frequently to do themselves. Hath it not often times made them change themselves into men? Hath it not made Jupiter to take upon him the ridiculous form of an old Man? Hath it not made them even carry themselves and hide and conceal themselves under forms much more strange? I will therefore say nothing unto you, I believe that will astonish you, when I recount you that my design being to Parley with Telefile, without discovery ~~of me~~ which was, and not being able to do it, but in the House of my Brother, where my Countenance was unknown to none there. I habited my self with the most tottering and ragged Aparrel that I could find in the House of the poor Peasant, afterwards I girded thereon a Sword with a very ill gierse or piece of Leather, and having put a great Emplaster upon one of my eyes, walked as a maimed Souldier, even to the House of Cleonime. I stay'd near enough in a Wood, which is over-right against the principal Gate, and which crosseth or thwarteth a long Alley, where the ordinary walk is; that there was also the place where the Peasant had told me he ought to give an answer to Telefile. I hid my self in a certain place, where I could commodiously see all those who came out and entred, and I had not waited there an hour, but I saw Telefile come forth, unready or undrest, with a Cane in one hand, on which she leaned as one Sick. Aristoxene followed her and I observed him frequently offering to present her his hand to aid her in walking: But I also remarked she still refused it, and even stay'd there a long time without coming forward, as thereby denoting that she would not depart thence, till he was returned and would re-enter: But Aristoxene persisting and continuing obstinate also, more and more, in his Importunate Civility, I waited the event, with a strange palpitation of heart: for you may sufficiently judge how much more advantageous it had bin for me to see Telefile come alone, than accompanied with my Rival.

In fine, their Contestation was terminated by the arrival of my Sister, which obliged Aristoxene to re-enter, on the Supplication that Telefile had made her: But in recompence she would accompany her, not judging, but in the indisposition, wherein she had signified her self to be, she should leave her there to walk all alone. So that behold, my Case grew worse and worse, for if there were danger in my being known by Aristoxene, there seemed yet more difficulty, but that I should be known by my own Sister. However I left them to come forward, and when they were almost over right me, I came out from the Place wherein I was, and appearing in the middle of the Alley, I also went forward toward them with Hat in hand, kissing the other and stretching it out, and in the end, in the posture of one whom we call an idle lazy, and lousy Vagabond Beggar, who asked an Alms. The

sudden Apparition of my under-ground and odd lurking Posture, and Form ; did so strangely surprize them both, by the fear wherewith they had bin seised they turned to the one and the other, although that *Telefile* who before made a shew of not being to uphold her self but by a Cane remembred her self not of her pretended and feigned Indispisition.

They ran even so unto the very Gate, without so much as daring to look behind them ; and met *Cleonime* and *Aristoxene* in the Court, to whom they recounted the terrible fright wherein they had bin, immediately *Cleonime* opened the Gate to see me, and *Aristoxene* himself came there. They saw me yet in the same Alley , where I walked slowly, and where, all in Confusion and disquieted , in having lost that occasion of making my self known to *Telefile*, by some twinkling of an Eye or some other Sign as I had expected , I entred into some means of refinding anew . As soon as I saw *Cleonime* and *Aristoxene* look upon me, I feared they would advance towards me to make me some demand , for which reason I would have bin well pleased to shun and avoid : but I dreamed that if I testified any kind of Propensity and Inclination to shun them, that would but have augmented the suspicion of my Sister and *Telefile*, and might make them think I was some Thief: behold wherefore that as far off as I saw them, I put off my Hat, and went forward even within forty or fifty Paces from them, still stretching out my Arm, in a supplicating Posture, muttering forth some Words as a Passenger which demanded or intreated their Charity, *Cleonime* took me for such a one, and because my Sister had assured him that I was some Hobgoblin, Ghost or ill Spirit, he betook him to laugh and jeast, whilest he searched his Pocket ; he took out some money which he gave to a Slave to give me. *Aristoxene*, who would have appeared liberal before his Mistreis fumbled, groped, or digg'd and searched his, and sent me a piece of Gold by the same Slave.

Some inquietude or disturbance which Passion caused in me the fantastical and toyish Humor of that Adventure, which made me have the Alms of my Brother and Rival, seemed to me to have something of extraordinary and so pleasant, that I had Pain and Trouble to receive it in a cool fence, however I counterfeited my Personage the best I could, and having said to the Slave with a Voice and Countenance the most Counterfeiting that I could possible, that I was obliged to pray to the Gods for them, I besought him to demand something for me of those Ladies, and to tell them that it was not simply for my self, but for Poor *Marcias* their Neighbour and my Brother, and whom I had found very Sick at my return from the Army. You will remark that *Marcias* was the poor Peasant whom *Telefile* had sent me ; and I said this to give her some Diffidence or Mistrust of the Truth or at least some curiosity that she might speak with me. That Slave did them my Message , which failed not to produce in *Telefile* the effect I expected, not that she had any kind of Diffidence of what I was, but it seized on her immediately with an extream impatience to speak with me to know if *Marcias* had not had some Charge of a Letter from me to her. The difficulty was to be able to do it without giving some Suspicion, and my Sister her self was an occasion of giving Birth
also to

to one in her unawares, for as she was charitable enough, and knew this poor Man who was accustomed usually to go and ask an Alms of her, she sent word to me that I should come in the evening, and that they should give me some remainders of the Supper to bring to him.

As for *Telefile*, she then sent me nothing, but privately gave order to one of the Servant Maidens of my Sister, for she began to mistrust her own to spy out the time when I would return, and to go and inform her. That Maiden who had received some good by Her means from my Sister, and was very ready to serve her, held her self so heedly and wary that she discerned me from the very moment when I first appeared, and as it was early enough, because I had done no other then to sink or thrust into the Wood without going further, it was found they had not yet late at Table to Supper. *Telefile* having bin informed and willingly desiring to manage the occasion of speaking with me all alone, prayed the Company to excuse her sitting at the Table at that time seeming willing to attempt a little abstinence which she supposed might be a Means to eafe her.

She went out even then when she saw them sate down, as fearing to be tempted to eat in seeing them so to do; and in the mean time having made a Turn in the Garden, she went out at a Postern and came to find me under some Trees where she commanded them to speak to me to expect her. The fear she had lest some of the Domesticks should perceive her, hindered her to come directly to me; she took her Turn by a lower way, then returned within twenty Paces of me, as by accident, she called me without staying, and almost without beholding me telling me that she came with me, and went to cause to be given me what she had promised me. I followed her, I will not tell you, with what palpitation and emotion of Heart, turbulency or agitation of Spirit, for that cannot possibly be spoken; and as she asked me still in walking and even without looking behind her, how *Marsias* was in point of health, and since when he was Sick? *Madam*, reply'd I very softly, he was not in Bed but this day. But there is another Person Sick since a longer time, and fell Sick as well as *Marsias* at your Service, who hath much more need than he of your Care, and for whom I demand of you, a little Succour and Compassion. These words, and the sound and tone of my Voice, which I no more disguised nor dissembled, smote the Heart of *Telefile*; she turned about to consider me, all surprized, and she saw that I had taken of the Emplaister which had hid a part of my Face; She very soon knew the Lineaments and Features when she could not doubt but that it was I, that she was even at the point of crying out. However she refrained, and turning her self wholly towards me, she joyned her hands together, and in the end began to smile to see me in this State. *Madam*, said I unto her, undoubtedlly the Equipage wherein you see me surprizeth you: But 'tis that of a miserable One, who comes to do Penance for his Faults casting himself at your Knees to demand your Pardon, and to be subiect to those Pains which your Pleasure shall impose. On these words, I would have effectually have fallen at her Feet, but *Telefile* considering more prudentially that I was not capable to conserue on that occasion, but that there might pass

pass by some one, by whom I might be seen, retain'd me, and still casting her eyes now here, now there, for the fear she had left we should be perceived : *Agamée*, said she unto him, *This here is not the place where we ought to deliberate, return only to finish your motion of a Beggar, and the night being come, you shall be permitted to reassume that of Agamée.* She added, that I should render my self firmly that very night at the door of her Chamber, by a small Ladder, or Stairs stolen which descends from her Chamber into the Garden, and that I should there hear News of her.

I failed not at the time assign'd, nor she to retire early under pretext of her Indisposition. I was introduced into her Chamber at the precise hour by that self same Servant whom she had already employed to inform her of my return. Good Gods ! what pleasing Transports, and what had I not of ravishing Joy ? expect it not from me that I should by retail recite you, the particulars of our Conversation, for I had too much emotion and agitation upon my Heart and in my Breast, to be able my self to heed all that which we mutually said. Only I know well, that after she had sweetly and softly lifted me up from her feet, where I left my self to fall at my approaching her, and after she had a thousand times justly reproached me, but obligingly in point of my furious Transportation, we at last enlightned our selves interchangeably with the Cheats and Impostures and Tricks of *Legerdemain*, by which they had divided us ; and we protested a hundred times, not to suffer nor leave our selves to be any more surprized with the Artifices of our Enemies : We sware an eternal and inviolable Friendship, and we tasted in conclusion, whilst two hours lasted, the entertainments of all the innocent Pleasures of this sweet Peace, which reconciles two Lovers, after the alarms and transports of Jealousie, and who after some days of Division, reunites Friendship and Amity, to the degrees of the greatest Tenderness and Perfection.

But fortune willed not too much nor would suffer, that I had so much contentment without making me pay dear enough for it. Misfortune would that *Cleonime* went very late to walk in the Garden, and seeing light in the Chamber of *Telefile* by the Windows that opened over it, he feared lest some ill Accident might occur unto her unawares, or, that she might find her self more indisposed than before, by reason that retiring her self so early, she had pretended it was with a design to go to Bed. He therefore went readily to the little Ladder or Scales, whereof I have spoken unto you, and finding it open he ascended and came and knock't softly at that of the Chamber of *Telefile*. Behold *Telefile* well allarmed, and I was little less than she ; not for any fear that I had for my self, but only for the apprehension I had for her, for as much as I had rather have died than to have bin the cause that her Honour and Reputation should receive the least Attaint. I counsell'd her not to answer at all, and the Counsel succeeded immediately because that, *Cleonime* not hearing any noise in the Chamber believed in effect that his Sister slept, but he went into that of the Maidens by a little Gallery which answers to the same Stairs, to demand of the Servant of *Telefile* why they saw a Fire in the Chamber of her Mistress. That Maiden from whom *Telefile* had concealed in the just mistrust

mistrust of what we have said, answered, that she had there left it because that her Mistress betaking her self to read, had sent her away, and told her that she would uncloath and undress herself all alone when she would bye down. Cleonime fearing thereupon that his Sister sleeping might have forgotten to extinguish the Light, lest the House might be set on Fire, returned with that same Maiden to knock at the same door which he had done before, and no Body answering, he knockt more roundly and called *Telefile* to awake her. Behold us then in new Trances and Troubles. I rose up as softly as possibly I could and hid my self behind the hanging of Tapestry, whilst that *Telefile*, as if the noise had awaked *Telefile*, demanded who was there, Cleonime naming himself, told her the Subject of his Apprehension, and believing that she was layn down, prayed her only to quench the Fire, and afterwards returned to the place from whence he came, I returned smiling from the alarm we had had : but *Telefile* who had no more rest than she had seen her self out of the danger where she had found her self, ceased not to press me to be gone and at length dismiss me ; I went out with a thousand Regrets, and having against all hazards replaced my Emplaister, I descended by the same Stairs by which I mounted ; but it hap'ned that Cleonime who had met or found the Gate which leads to the Garden open, fearing lest the negligence of those who had the care of fastning it, had made it flye open, he sent one of his Servants to lock it with the Key, and that Servant arrived there just at the Instant I was going forth. He had no light with him, but heard me by the noise, and asked who came there, I would have shunn'd him by favour of obscurity without a reply ; This Man, who was both bold and powerful, seeing me betwixt light and darkness, or having had but a Glimpse of me and seized of my Neck ; he repell'd and indeavour'd to force me back into the Lodgings, and as you see that I am not of those that are of the highest Pitch nor Stature, nor yet the strongest, he fell'd me to the Ground, although with pain enough even to the nethermost Step or lowest ; He cryed out a Thief, oh my resistance. I smother'd as was possible his Voice, in placing my Hand before his Mouth, I pray'd him to understand me and I would make his Fortune. But I gain'd nothing upon his inclination, he continued still to cry out, and I endeavour'd to hinder the sounding of his Voice, by my hand, wherewith I shut his Mouth as well as I was able. By good Fortune these Stairs were at the corner of the Lodgings, and answered not but only to the Chamber of *Telefile* and to that Gallery at one end whereof was the Chamber of the Maiden Servants ; and for as much as the Gallery was very long that there was two doors lockt upon it, to wit, that of their Chamber and that of the Gallery, and that at the self same hour so cryed out that they also might possibly make some Noise, in so much that they might hear nothing of ours, and that the voice of that Servant almost smothered, losing it self on the Stairs, was not heard nor understood but by *Telefile*.

Telefile therefore lent her ear there, and mistrusting one part of the Truth, she cast about her self a night Gown or Chamber Mantle, and descended all trembling, bringing a light with her. She found us both tumbling upon the ground, and as I ceas'd resisting, after I had discerned her, the Servant took hold of my Collar or Throat and lifting up himself

himself from above me, he told her that I was a Thief whom he had then surprized and that he must bring me to Cleonime. Telefile, who then apprehended more than I did, that he might not bring me there, said unto him, that it was not convenient at such a time as that was, to give an alarm to her Brother, but that it was only needful to take from me my Sword , and to shut me up, in some certain place, till the next day.

What difference soever that Man had with her, he would never thereunto consent nor accord with her, and he told her he was well assured that Cleonime was not gon to Bed as yet. As she saw that, she proposed to him to shut me up at least in some certain place, whilst he should go and inform his Master, remonstrating to him, that he was not strong enough to hale or draw me there forcibly in despight or against my Will, and that I might escape him. That advice seemed very pertinent and rational and very seasonable and good ; she caused me her self to place me in a little Cabinet or Closet which was under her Chamber, where the Windows were withered or grated, and which she fastned with a Bolt before him : but while he went to inform Cleonime, she opened the Gate of my Prison (where I was with enough of inquietude to know by what manner I might be able to get forth, because that Slave had lockt the door of the Garden even with the Key,) and without giving me time to speak any thing to her, she led me to a low Window of the Stairs, which she opened unto me, and by which she appointed me to retire. I easily lept from that Window into the Garden, whence I went to the House of the good Man Marcias, with Subject enough of laughing at my Adventure, if the Regret that I had, for Telefile had not taken away all my Pleasure. The succeeding day I returned to Athens, where I understood the alarm that had bin all the Night in the House of Cleonime, and that Telefile had directly cast all the fault of my escaping forth, upon the S'ave, as if he had forgotten well to fasten the Bolt of the Closet, where she had caused me to be Imprisoned , so that they had not the least suspicion of the Truth.

In the interim, I attended with impatience the return of my Mistress to Athens , and there had already eight days expired, that I was come there, more and better assured of her Fidelity and Constancy ; wheri an Uncle of Aristoxene dying, left him Heir of the Inheritance whom all the World reputed so opulent, that they believed that he was become one of the wealthiest and richest of all the Men of Athens. All that alarmed me not, by reason I had known so much generosity in the Soul of Telefile , that I believed her uncapable of being tempted by the Riches, even of the King of Persia. Also she had assuredly rejected for my sake Persons very considerable in her Youth, and undoubtedly much more considerable than Aristoxene formerly was : But it was as I have hive told you in the time of her Youth, that she had done it, and her Soul had not as then the leasure to be left to be corrupted by the passions of Ambition and Avaricious Covetousnes : Would you doubt you Illustrious, Generous Shepherds of this perfide ? This generous and constant Mayden, from whom I had so lately received Testimonies and Assurances, so perfect of an Amity and Friendship so tender, that I would rather have doubted of my own propper fidelity,

than of hers ; No sooner therefore knew she that *Aristoxene* was elevated to so high a degree of Fortune ; but she all at once changed her Sentiments and Heart.

She no more remembered neither my Love, nor her own Affeversations and Solemn Oaths ; she left her self to be charmed by the hopes of an Imaginary Grandeur or Greatness : In fine, she quitted and abandon'd me altogether , and sold her self (for so we may say) to *Aristoxene*. It must be avowed that never a change did so much surprise me as did that, and that the Marriage being made with much Precipitancy, and without the giving me leisure to prepare my self thereto ; I knew it for two days without believing it, nor could I give credit thereunto. However I had more despight than regre t, as I may so say, for I would not have had *Telefile* with all the wealth of *Aristoxene*, when once I knew her capable of such a high piece of Perfidy : So that I soon consolated my self, and I even rejoiced in the end to have been disabus'd of my error, before I had been engaged farther with a Woman so Treacherously Disloyal.

And in very deed it is true , that I had yet the pleasure to be soon Revenged : for it was found that the Uncle of *Aristoxene* having intermeddled himself, and being crowded and pestered with so great a bulk and quantity of business and affairs during his Life. All his great wealth consisted, in effect, that he was only capable to Disintricate and Unpester and Disintangle himself ; even in such sort that one great Merchant, who had been owing him great Immense and vast Sums , being come to be made a Bankrupt, all the high fortune of *Aristoxene* was but a dream of some Months at the end, whereof he was not a whit better accommodated than he had been before.

But I made an Irreparable fault by not becoming wise by experience ; and to believe yet after that repose or rest, may be fastened to the possession of a Woman, after the having suffered so many pains and evils by a Woman, whom I had I apprehended so well tryed and proved, and whom I believed to be the perfectest of all. In fine, Shepherds, I resembled those Travellers whom the rest of some few days makes them lose the memory of a painful and dangerous Shipwreck, and that without remembering themselves of the peril that they have gone through ; they reimbarque inconsideratly upon the same Sea whereon they were so ill treated by a Tempestuous Storm. It is true, I resolved never any more to fasten my self, neither to the Beauty of the Body, nor yet to that of the mind, wherewith I was charmed by *Telefile*. I call to mind what I have heard say was spoken by our wise Men, commonly called *Sages* ; That which is most desirable and pleasant in a Mistress, is not that which is most to be wisht in a Woman : That the rarest Beauties become ordinary by custome, and that *Helena* for to be the Fairest and most Galant of the Greeks omitted not to render *Menelaus* the most unfortunate of Husbands.

I therefore fixed my self by the advice of my Friends to a Widow, named *Ehnie*, the credit and reputation of whose wisdom, piety and Oeconomie passed for an example of Virtue amongst Women. They told me she had lived well with her Husband, though he was neither well Condition'd, Witty nor Wise, nor whose humour rendred him any way

way pleasant nor considerable unto her ; And in very deed, a good part of those things wherewith they vauntingly boasted, was very true ; for 'tis certain that out of her Menagery and the Temple, ſhe had had no other tye than for her Husband. All the time I ſaw her before our Marriage, there never appeared unto me an humour more sweet, more Complaisant nor more Commodiously apt and pertinently fit and convenient than that of *Eſnie*. As for the reſt, although ſhe was not Fair, ſhe had nothing Disamiable nor Unpleasant, and ſhe had Wealth reasonably ſufficient for the condition wherein I then lived. In a word, when I Married her, I thought I could have lived with her in a profound peace with much Tranquility, and being loofned and diſintangled from Ambition, as I was, I believed my ſelf to have bin one of the moſt happy and Fortunate Men in the whole Universe. In the Interim, (it is here *Tarſis* that I demand and require your particular attention, and these three words, that remain moſe for me to tell you, ſhould or ought to make your conſolation and all thoſe Unfortunate Lovers) In the mean, I ſay I Espoused her, and found my ſelf very far diſtant from my accoſt. All my happiness conſifted in hopes, and I ſoon knew the truth of what I had heard ſpoken to a great Personage, that its needful to eſpouse a Woman to know her; and as another Philosopher ſaid, we muſt not Judge by the Shooe, because tis handsome and well made, ſince it is not but in the wearing of it that we diſcover whether it hurts us. It fits too ill upon a Man to diſcover the ſecrets of his homely affairs, to entertain you here by retail, our matters they ought to be mysteries, kept also as ſecrety as were thoſe of *Ceres* : But that which I can tell you, that all Wife, all Pious, all Fixed to the intereſt of her Husband and his Affairs. In fine, all the vertues which ſeemed to meet in *Eſnie*, ſhe knew how to persecute me by an Execution and Torment of theſe fair and Lovely Vertues, in ſuch a manner, that after ſix years patience, ſhe rendred my Mirriage and my Domesticks ſo ſadly Unſupportable, that I was forcibly constrained to quit and abandon all, and I reſolved to quit her for lost, if I could, even unto a remembrance, and never more have that object of Anguiſh and trouble before mine Eyes. In fine, Illuſtrious Shepherds, after ſome other Voyages which I have made, having heard ſo often ſpeak of the Sweetneſs and Pleaſure and of the Tranquillity of your Life, I came there to paſs or ſpend ſome time amonſt you, if you will conſent to receive me there.

When *Agamée* had ſpoken and finished his Discouſe, *Telamon* reassumed his Speech on behalf of all, to ſignifie to him that they would esteem it a great honour to have ſuch an Hoste amonſt them, for he call'd to mind that whilſt his diſcouſe laſted to have heard ſay to ſome that came from *Athens* that *Agamée* had bin made an *Areopagite* four or five years ſince, by the Suffrage of the Progeny of the Stock-race and Families, and that he was the moſt conſiderable of the Senate. *Agamée* had not in any thing intermeddled with or in his own History, because he despifed all that ſtrange Honour which came from Dignities and Offices, and that he was too much a Philosopher to make that a caſe which was derived from Virtue. Also he did honour to himſelf in estimating merit, because he extreamly had it : for over and above that he naturally had very much Wit, had he Cultivated it by the Study of excellent Literature, and

there were very few Sciences whereof both in despight of time and War, love and his office had taken it from him, he had notwithstanding the first and Principal Knowledges, Familiarity, Intelligence and Apprehension; His Age was but forty years, however his Domestick cares had changed the colour of his Hair, which being naturally black, began already to be mixed with white. His Temperature was Chollerick and Testy and yet Melancholy; his Air fierce and furious, although his Pitch in point of height and stature was not great, and yet he was more in Discourse than Countenance. But it was not but with them whom he knew not, or with the great ones which he apprehended with contempt and scorn; with his equals and inferiors there was not any more facile nor more submissive, and as he could not hold any Person whatsoever above him, so he held none below him. In one word he knew no difference amongst Men, but those that merited and had Vertues. Also *Telamon* contented himself, not only to signifie to him the Joy which he should have, to see him amongst them: but he reiterated him the offer of his House, which he had already made the preceding dayes, and prayed him with new Instances to accept it. No, replied *Agamée*, at arrival I descended the day before Yesterday at evening at the House of the knowing *Nephelocrate*, who hath, as all *Greece* knows, flourished at the Bar of *Athens* in the reputation of a knowing Juris-consult or Lawyer, and whom the desire of Rest hath allured and enticed amongst you for above two years. I shall offend him if I shall take any other Lodging than his: I will not be incomodious to any but him alone. As for others, I will endeavour to contribute to their Divertisements for my part, and I am already sorry to be to you of no Utilities; in causing *Tarsis* to see by an example so pressing, that we know not what we wish when we wish for a Woman, and that which we call an unfortunate success in Love causeth very frequently our sovereign Happiness. In saying this, he arose from amidst the place where he sat, and the Shepherds did like to advance on their Way.

During all the Discourse of *Agamée*, *Tarsis* was always buried in profound and idle Fancies, and he had almost understood nothing of that History: But he awaked at the Close, when he heard himself named by *Agamée*, & he answered him thus: Pardon me *Agamée*, if I tell you that a particular example concludes nothing in things so general, and if we were to Combat and Contest with examples on the Subject of my Sorrow, I would make you see Women who lived so well with their Husbands and Marriages, so suited, matched & garnished in so perfect a mutual Concord, that you your self woulдавow to me that Persons that so live, surpass in Felicity all the rest of the Earth, and that he, who loveth a Mistress, capable of giving him these Contentments, looseth all that which there is of the most rare and the most precious in the World. You say very well *Tarsis*, reply'd the Areopagite, that is all that there is of the most rare. For I pray you, where are those Mistresses, and who is able to be assured of finding one? you see enough of fair Women, you even see the most sweet and the most Complaisant for their Husbands: But the fair are Pratling and Proud Gossips, a fisking or flipperous Minx, the spiritual, Glorious or Fantastical, the Sweet, and the Complaisant have other faults and defects, which are not leſs, and who make their Virtue to be very dear brought.

Never

Never a Husband renders them any thing to their Liking, the Complaisance they have for him, and as they are ordinarily fixed to their Carriage, they would also that a Man had there the same Tye as they. It must be so that he renounce his Friends, his Acquaintance, and as I may say, even him his own self, to fasten himself entirely to his Wife and her Conduct ; where all their sweet Pleasures and Complaisance converts its self into Acrimony, Exasperation and Aggravations, and wilful obstinacy. Now *Tarfs* I know very well, that they still seem better to be than they usually are, and I my self thought it the first, and thought it even so as you have bin able to see with enough of appearance.

In the interim, I have bin deceived as others have also, and I can say that very many others are, and shall be as I. I would not therefore go far, reply'd *Tarfs*, to seek you out an example of these happy Marriages whereof I speak. I would not that of *Telamon*, whom you see with *Philiste* : and this Marriage, *Agamée*, gives me occasion, and ground to pretend a semblable Happiness ; for *Zelie* is Sister to *Philiste*, they are of the same Blood, they have had the very self same Education, & their inclinations, mode & manner, had a Sympathy yet more than fraternal.

It is true continued, Ergaste, that I never have had a desire to be married but when I have seen *Telamon* and *Philiste* in their Conduct and menagery of Matters. This pleasant Sweetness, this respectful Familiarity, and this mutual Complaisance, which they have one for another, hath made me to take them a hundred times for a Model of two happy Persons and I believe if there be any felicity in the World, it is in a Marriage such as is theirs.

Ergaste ! reply'd *Telamon laughing*, you remember your self no more of that which *Agamée* hath lately told you, that it is not necessary to confide in appearances. Think you that *Philiste* and my self go to shew our ill Humors before you ? seriously added *Celemagte*. I would believe *Telamon* and *Philiste* happy, if they could be so still in the Marriage State. But I am of *Agamée's* side ; But yet howsoever, not for the same Reasons as he ; for I believe not that it is so very difficult as he makes it, to find wise Women, and good Marriages : But that which I uphold, that even the Pleasures and sweetest Delights of the best Marriages, are pains incompatible and disagreeing with Rest and Pleasure. I speak not that it must be so, that a Man who will live in this State, renounceth, as he hath said, his Friends, his Liberty and himself, to give himself up wholly and entirely to a Woman, although these be the ordinary Reasons; for I very well conceive, that when one loves a Woman very well, one willingly quits all others for her, by reason that with her, he passeth easily by from all the rest. But that which I believe, is that this self same Love and this same Amity and Friendship which you call the happiness of Marriages, are even themselves the greatest Misery of the World. See I pray you two Persons who mutually love one another, as *Telamon* and *Philiste*. One of the two, are either of them Sick, it must be that both suffer, the one through his Malady the other of that of his Companion ; for love and Amity have that of Evil, that they make you Sick enough of the Malady or Disease of those whom you love : But if you are sick your self they never make you whole by their Health, much

much worse, both the one and the other, are they in Health? You see them always in the apprehension that one of both falls again or Relapseth. The one is he more ruddy than ordinary? The other seemeth unto him to be Paler, Doth he sleep? Or Yawneth or Gapeth he, at an unseasonable time, or out of time? Behold the Inquietude that he is in who perceives it, and behold both of them sick of their folly when they are not of another evil. *Tarhs* it were better for him to do as I do: To live of himself alone, not only exempted from Love, but even exempted from all Friendship; if it be not that simple Friendship, which ordinarily they call good Will, which must be had for Decency, Comeliness, Congruity and Correspondency, nay even for civil Society: I speak by experience, and as *Jupiter* and *Juno* had recourse to *Tiresias* to know which was most pleasant to be a Man or a Woman, because he had been both; It must also be so, that they come to me to know which it is to be best; Amorous, a Friend or Indifferent; for favours to *Ergaste* and to one of your Fair Ladies of *Athens*; I have been all three one after the other, and am return'd from Love and Friendship.

Agamée, Telamon and *Ergaste*, could not refrain from Laughing, all the discourse of *Celestante*, and *Ergaste* replied thereunto in these terms; *Were it even so, Celestante, That thou never hast had neither Love nor Friendship, but quite on the contrary*, all that thou says there, made us see that thou never hadst had, neither the one nor the other; if it were not a false and counterfeit Friendship. For seest thou my Friend? It is of Vertue as tis of Coyn; there is of that which is True, there is of that which is False: Both the one and the other have a Similitude, but there is much difference within, for as the true and real Coyn is of Gold or of Silver within, and the false, is not but of Iron or of some other ill mettle or matter; so true Love is no other than joy and pleasure within, I say within even the very Inquietudes which thou blamest so much. There where, in that which is false, its no other than pains and tiresome Lassitudes, Weariness, Tediousnes, Vexation, Toy. For a man who intermedleth, in giving me Lessons upon the subject of Love, reply'd *Celestante*, it seems to me, thou know'st little what it imports or meaneth; since thou callest Love a Vertue, that which is but only a passion: And that is truly, that in which thou deceivest thy self, reply'd *Ergaste*, for Love which is but a passion, is that very thing which is false and counterfeit; but know thou my poor *Celestante*, that there is another Love that is a Vertue, which is between a Husband and a Wife, and which also may possibly be between a Lover and his Mistress, when tis founded upon true merit: Now its even this, which not only is full of Tranquillity, but which knows how even to change pains and vexatious troubles into rest.

Without lying or dissembling, I find thee admirable, reply'd *Celestante*, to be willing to speak of the Tranquillity of Love; Thou who art always seen at every moment to be at discord with thy Mistress, and to whom thou pretendest Love, as others do to make quarrels; In very deed thy Love and Friendship are therefore very false and counterfeit, since that be it with *Arelise*, be it with me, they have always caused thee so much trouble. I avow it thee, reply'd *Ergaste*, but I have

have this consolation, that it hath not been my fault that they were not true: for thou knowest that which Love and Friendship saith, it is that there is correspondency between Hearts.

Now I have not found this correspondence in either of the Persons whom I have Loved, because I have had an unfaithful Friend and an ungrateful Mistris; And therefore I have bin able to make neither a true Love, nor yet a true Friendship. Listen, *Ergaste*, said *Celemante*, I say in this 'tis an ill sign to thee, that 'tis thou art he alone, who calls us unfaithful and ungrateful, and therefore both of us are met and assembled here to call thee thy very names. *Celemante*, replied *Ergaste*, The greatest number are not frequently those who are the wifest.

In saying this they came to the height of a little Hillock, whence they perceived *Philiste*, who returned from another way, in the company of two other Shepherdesses; from that distance that *Tarsis* had perceived them, he readily ran towards them, to ask them if they had not had any news of *Zelie*, because he knew that they returned from *Callioure*, where they were gone to see *Melicerte* very early, and where they had dined. *Agamée* and the three Shepherds followed *Tarsis*, and in walking, the *Areopagite* besought *Telamon* to tell him who were those three Shepherdesses.

She whom thou sawest on the right hand, (*answered Telamon*) who hath black Hair and is Hawk-Nosed, of a very lively Hue and Dye, yet the Air a little melancholly, is named *Telagie*, and hath bin some years a Widow of my eldest Brother. When you have had a little tast of her Conversation, you will find that there are not many more pleasant and desirable, for with her melancholly Air, you will notwithstanding, find her Wit lively pleasant, on all occasions that may be offered, and yet at the same time the most solid.

She on the other hand is my Wife; and the third whom you see the greatest and the most beautiful, and in whom you observe the Port and that Air accompanied with a Majesty, which might possibly rather become a Princess, than a simple Shepherdess, is named *Arefile*, and that is the Sister of *Celemante*, and the Mistress of *Ergaste*, whereof they now spake. She hath Spirit and Wit infinitely sparkling and glittering and her clear shining Lights are more natural than acquired: There is not a better, more frank and free, more generous, nor more pleasant than she amongst persons who are correspondent and who please her. But it is not, but only among her Friends that she lets her self be seen in her natural Parts and Accomplishments; for with others she is Cold, Serious, Insolent or disdainful, and one may almost say excellently Glorious, yet Contemning and Negligent, incapable to use Civility to Persons whom she esteems not to be of some Quality, or that they may be so. But she hath also the same incapacity of being Treacherous and Deceitful to any Person of what sort soever he or she be. She is brisk, lively, quick and testy, and sometimes transported when she is offended or made angry, and is not always of the same Humor. There passeth her some certain inequalities in her Wits of which she her self will be the first to make pleasant Jests of, and her enemies would have trouble to find in her more Faults and Defects, than

she

she makes observable her self to her Friends. This dejected, amated, melancholly Air which you see on her Countenance and which discoulereth even this great Beauty, is not natural to her ; its not caused but by some extraordinary Afflictions, wherewith her Life hath always bin oppressed and over-whelmed.

That which were to be wished, would be, that she might be able to cure her self of the extraordinary bent she hath, at the Defiance and the Jealousie which her Detects alone cause and make, as well as her greatest Misfortunes : for she will appear more angry than she is or can be made. It is also true, that in her Intervals she pays them with Usury, the Pains which they have caused in her ; for give her leave to return she is the first that will ask for Pardon, and also will doe them a thousand kindnesses and friendships ; and in fine, there is not a Person whose Affection hath more of reality, tenderness and jolidity than hers upon all occasions. As for the rest, she even her self very well knows her own Defects, and therein deceives no Person ; for when she makes Friendship with any one, the first thing she doth, it is to inform them of her Humor, that they may not thereby be surprized. That which astonisheth us is, how *Ergaste* who is naturally prompt and ready to be exreamly impatient, should be able to fasten himself into so great and high a degree of Friendship with her ; and one may say that Love is as well able to unite things Incompatible and disagreeing together, if ever these two should consort & agree together. Also as you have seen *Celemane* and him contest one against another, although that in the bottom and foundation they were the best Friends in the World ; you shall see *Arefile* and *Ergaste* almost always in dispute, although they love each other infinitely, and it would be needful to have a Person to do almost nothing else than to put them at one, and to accord and unite them.

As *Telamon* finished, they were come near to the Shepherdesses, to whom he presented *Agamée*. He here was surprized in observing the admirable Beauty of this Shepherdess *Arefile* ; for all Greece had not yet shewn him any that equalled her ; But he was little less ravished in seeing *Philiste*, the honesty, the modesty, and the marvellous pleasant Sweetnes which appeared in her as well as in her Countenance and in all the air of her Person, and he well observed that she was the Wife of *Telamon*, and yet that Shepherd had told him nothing of her Beauty. Although there might be more Beautiful and fairer Persons than she, it had notwithstanding bin difficult to find any more acceptable, graceful and exceedingly delectable.

After the first Civilities, *Philiste* informed them that they had bin unable to learn any thing of her Sister, although *Leucippe* and *Melicerite* had carefully sent to all Parts, and she told it them with many significations and marks of an extream Trouble ; in sequel whereof, *Telamon* having declared the Shepherdesses the design of their Voyage they willingly engaged themselves to be of their Party. They continued therefore to walk together towards the Mount *Olimpie*. *Ergaste* and *Celemane* went before with *Arefile* ; *Agamée* was near to or fast by *Telamon* and *Philiste* ; *Tarsis* followed in a more leisurely Pace with *Tela-gie*, who attempted to console him. If *Telamon* and *Philiste* had followed

lowed their Passions, they had not spoken, but only of the loss of *Zelie*, and of the Dolor of *Tarsis*, because they had no other thing in their Minds, and were extreamly afflicted : But as they believed that would have been but an ill entertainment for *Agamée*, they did all that might be possible to pass into other Discourse ; *Ergaste*, *Arelise* and *Celemante* very much encouraged them in that Design. After that *Ergaste* had spoken a few words to *Arelise* what he knew of the merit and of the condition and misfortune of the *Athenian*, *Celemante* immediately began to relate to his Sister the dispute which he had had with *Ergaste*, and the reproach, the ingratitude and infidelity wherewith they had upbraided one another, so that they omitted not to set themselves against *Ergaste*. They spake so loud, that all the others could with facility understand them, and twas pleasant to see the wit and the wantonness with which they waged War ; *Ergaste* persisted to accuse *Celemante* of Infidelity ; *Celemante* contrarily undertook to make out, that he had yet much more reason wherewith to convince and vanquish *Ergaste* ; and he here reproaching yet the Ingratitude of *Arelise*, she also called him ungrateful her self.

But that pleasure had bin much better for *Telamon* and *Philiste*, if they could then have bin capable to take it, than for *Agamée*, although that they all three appeared attentive to the Discourse : But as this last was a Stranger, he knew not the ground or subject of their Affairs or Intricacies or Intreagues : and all that he could there apprehend was, that *Celemante* bandied or disputed against Love and Amity ; that *Ergaste* spake both against the one and the other ; and that *Arelise* forming a third Party, praised Friendship, but that she declaimed against Love. *Agamée* very much wish't to engage them to teach him the cause of this acceptable Difference : I conceive said he unto them, that its requisite and necessary that you should have a Judge deputed to set you to rights, or to reconcile you, and if I were not suspected by any person, I would thereunto offer my self, provided I were instructed of the Subject of your contest ; Aye *Agamée*, answered *Ergaste*, turning himself towards him and stretching him out his Hand ; I accept of you with all my Heart for our Judge ; and I also, added incontinently *Celemante* : But with a proviso, that you will judge us to the utmost and extreamest rigor, and will not reconcile us ; for I will have no Peace with *Ergaste*, and I denounce War against him during my Life. As for me said *Arelise*, smiling, I would have a little time to think thereon ; for as I apprehend you have bin all three this day together, how know I *Agamée*, if it be not here some Party made, or confederated against me ? or at least if they would not have pre engaged you in their Favour ? Fair Shepherdess, reply'd *Agamée*, I warrant you, that your Brother and *Ergaste* are not so well concerted, nor have so great an Understanding together to be in confederacy against you, and moreover, *Ergaste* will tell you that there is nothing capable to blind those lovely and lively eyes of yours. Not so pleasantly replied *Arelise*, (remembering her self of that little that *Ergaste* had related her of the History of *Agamée* :) but I divine that you are not at present in too good an Intelligence with Love, and that's the reason why

why I hope that you will be of my Party and I will also (whatever I have said,) take you for my Judge. They then were very near the Temple, therefore Telamon interrupted them to tell them that 'twere therefore requisite to refer that famous Judgment till their return, and that also as 'twas needful that each of them should declare his Reasons and plead their cause, it were also requisite to prepare themselves therefore.

The End of the First Book of the Second Part:

Tarfs

Tarsis and Zelie.

The Second Part:

The Second Book:

TH E Temple of *Jupiter Olimpie*, is so named because it is Built at the foot of Mount *Olimpie*, there is even a part cut in the Rock, its form and Figure is round, and little enough, its Vault is not made but out of a piece of the Rock, which naturally is advanced above it, and is wonderfully wrought; but that which therein is most rare, is that above that Vault glides a small River which takes its Spring from the Mountain, and which in its descent, surrounds the Temple with Water: You would say with a Wall of Christal which Invironeth it. There is but a very small space of room, that they have left free for entrance, and yet there are certain Sluces or Flood-gates, by means whereof, when one pleaseth, they cover it entirely. The inner part of the Temple is very rich; there are amongst others, round about a rack of Marble Pillars all white, in which there are hollow Seats, where are Statues and Images of *Porphyry*, of *Jasper*, and even some of *Massy Silver* and *Gold*: Upon the rest of these Pillars are Engraven the Loves and Revenges of *Jupiter*, by the most Excellent Sculprures of *Greece*.

They see in the middle of the Temple a Blossom of Christal, Garnished and Adorned with Gold of the height of a Buttress; and in the middle of the Circuit or Girdle of this Blossom, is a small, but admirable Form and Image of *Jupiter*, arm'd with his Thunderbolt, and such as was represented him, when he thundreded the *Titans*. It is made of a precious Stone, placed in Workmanship, by the hands of the Renowned and Famous *Phidias*. At the foot of the Base, whereon this small Statue is placed, is the sacred Hole where the High Priest draws up the Prophetick Vapours, which form the Oracles. To excite and encourage them it is requisit, but to cast into this hole a Bowl of Marble, whereon he Carveth or Graveth the name of him who consults him, and at the same instant these Vapours agitated and wrought, form under ground Thunders: And they see themselves to be exhaled by the same Overture or opening Smokes, which the High Priest receiveth in opening his Mouth, and so holding it above. Immediately they see him fall into a Trance, and in one moment afterwards, lifting himself up, his Vizage all inflamed, his Eyes staring and roving about, his

Arms and Legs trembling, and as if transported with rage and fury, he pronounceth the Oracle. He had no sooner pronounced it, than he fell again, even as if in a Lethargy, out of which he came not but the succeeding day. The many Labours which he suffered within these occasions, made him apprehend Danger, and fly away with much care; and undoubtedly, though it was the Brother of *Telamon* and *Tarsis*, he had not received him with so much Grace and Favour, as when he gave the visit to *Agamée*, and to his Troop, if he had not Immediately learnt the reason. But this was not but at the end, that they entertained him, by reason, that after he had Pronounced the Oracle, he was not capable of any more Conference, or Parly all the day afterwards, as we have said.

Over against the Gate of the Temple, there is another which enters into the Mount, that is the same which is the most Surprizing: For as they enter into the Rock, they think to find there a Cave or Den, or hollow place very obscure; In the mean time, they enter into a Court very large, spacious and lightsome, which Nature it self hath formed in the Mountain, leaving yet an opening more broad by the height, so that the Light entring there with facility, and gathering it self, or contracting it self beneath, it maketh there also almost as much Light, as in the midst of the open Fields. It is there where the Priests Apartments are. Their Chambers are all Arched in the Rock, and they have this advantage, that there must be no going out from their Apartment, to have a fair Walk; for this same Court is surrounded with a double row of great Trees, in the midst whereof glides a small Rivolet, which falls from the Mountain by degrees, with a kind of muttering and pleasant Murmurings of the World.

Also, *Agamée* he was surprized with the Beauties of this place, he was yet far more satisfied with the acquaintance of the High Priest: It was one of the Brethren of *Telamon*, and of *Tarsis*, who was named *Timothy*. He was Aged but a little more than forty years, although there had bin already ten that he was High Priest; Before him they had not received any so young: But they had past by the ordinary rules in consideration of his merit.

In short, he was amiable in Countenance, well shaped in Body, and his mind was enlightened with all the requisit Accomplishments, necessary to his Profession. He was very Profound in the Sciences of the Gods, and none had ever spoke with so much Knowledge, Eloquence nor Grace as he had done, wheg any thing was in question, as to the instruction of the People.

After he had received the Civilities of *Agamée*, and that he had rendered those of his, he made him see all the Rarities of the Place, leaving the Women in the Temple, because it was not permitted them to pass further, and he accompanied this Divertisement with many curious observations, which he made him understand, in relating to the History. He shewed him amongst others, that Famous Ladder of *Alexander*, which is a stair hewed in the Rock, by which they ascend even to that Altar, which is at the very top of the Mount *Olimpie*, so much elevated above the Clouds, that the Sacrifices which they leave there every year, conserve themselves there from one year to another.

A little after their arrival, *Telamon* observing some displeasure, that crossed and troubled the Complaisance of *Timothy*, he resented it particularly, and as he knew the Pains of those wearisome and vexatious Intreagues which he suffered all and every time that he should necessarily pronounce an Oracle, and the disagreement that was there: My Brother said he unto him, is it not the inquietude and the desire of *Tarsis* which puts you in Pain? and hath it not already entertain'd you? *Timothy* answered him, it had not, and asked him, what then was his desire. At the pronouncing these words *Telamon* called *Tarsis* that he himself in particular should explicate it to *Timothy*; and thereupon *Tarsis* related him with Tears in his eyes the strange Adventure of *Zelie*, which *Timothy* had not known from any other, by reason of the little Commerce he had with the World. Now, added he, in regard we can have no better recourse than unto the Gods in matters and things where the debility and weakness of Men, cannot contribute any thing; I come, O my Brother! to implore your assistance, or rather that of *Jupiter's*, and supplicate some insightning in my Obscurity or Blindness, and some certainty and clear Resolution, in some abstruse Doubts which unto me are more cruel than Death it self. *Timothy*, answered him, *Tarsis* the Gods have in effect always a delight that we have a recourse and make our Application to them, and that by the succours we have from them, upon our request we render them the Homage of their Omnipotency, and avouch them our own Debility and Impotency: but if they find good and approve of our Supplications unto them, they are not willing that even our Interrogatories unto them, should be so frequent; that we demand not for any thing miraculous or extraordinary, nor that by an indiscreet and rashly inconsiderate curiosity, we so lightly and unsteadily tempt their Ability and Omnipotency.

Do you know, *Tarsis*, what you demand of *Jupiter*, when you request from him an Oracle or divine Sentence? will you expect that they should disorder the ordinary and regular Course of Nature; that they should unriddle and reveal to poor Mortals, that which by the orders of Destiny should be by them concealed and unknown; that they should give the Spirit of a God unto a mortal Man, or that they should suffer him or make him penetrate into what shall succeed or come to pass, by a peculiar privilege that he *Jupiter* communicates not always even to the Gods themselves? It is not but that in very important Extremities, that he permits to wish for Miracles, and that ought not nor should be, but in actions of great moment, where he agiteth in the lives of Princes, of the Subversion of a Kingdom, of the mischiefs, adversities or calamities, or contrarily the felicity, tranquillity and happiness of a people or Common-wealth. But what? but it seems you are amorous, and in pain two dayes, and in Love with a simple Maiden; think you that the Spirit of *Jupiter*, must descend and come down to the Earth, as if he had not affairs more Important? Certainly if it must be so that he come to make Responses to all peculiar and particular desires, he must then make account no more to inhabit in the Heavens above; and descend here yet once again and establish himself on the Earth here beneath. My dear Brother, reply'd *Tarsis*, it is not the pain of *Jupiter* that disturbs you. You

You know too well that his Spirit reigns throughout the Universe all at once, that he is altogether in Heaven and on the Earth likewise, that he listens, hearkens, and equally answers the desires of particular Persons, and that the lives of Kings and potent Princes, are no more considerable with him, than those of Shepherds, because that although they say he imprints, I know not what Radiant beam of his Divinity on the Forheads of Sovereigns, they cost him no more the making than the meanest Men. I have learnt all these things of you yourself *Timothy*, and so I very well see that it is not by any solid reason, but simple pretences you take to refuse me. I know the Subject that you have, the Agitations, the Teyl and Vexatious Pains that you must suffer to conceive and bring forth, for so I may say, the Oracles: But believe not but that it is with trouble that I there expose you.

You know how long time is past, that I have bin in Love; how many crosses and thwartings I have suffered in my love; how many years I have languished between hope & fear, without having made you the Supplication I have done this day. It is not but upon very great and urgent Extremity I have done it to you, and there is no middle between consenting to me or giving me my Death. *Timothy* was angry to see the obstinacy of *Tarsis*; and how in effect, his discourse had but only a pretence, to refuse him the satisfaction of a curiosity which he deemed light and trivial, and which he could not but yet impute to the Impatiency of a Lover, he endeavour'd to dispence with him after another Method.

My dear Tarsis, replied he, to shew you the Scruples that I make myself, to tempt the Oracles of our great God; there is a Month and more past, that I have had disquietnes of Spirit, in the most pressing and Important manner, which possibly can be conceived, and which merits more than any other, the mediation of a God to draw me out, thereof, however I have not yet my self presumed to consult him; it is for that reason Telamon, that there is a month past, that you have not had news from me, it is for that which I have since that time fasted and prayed; It is for that I have spent dayes and whole nights to turn over and peruse our sacred Books; and in fine, 'tis for that cause, that you see me thus Melancholly and out of Frame, whereof you have lately enquired of me the Cause. As he said this, *Agamée* and *Ergaste*, who restrain'd themselves: and by some steps from thence reproached themselves: But when they observed that *Timothy* spake in particular with his Brothers, they willingly would have retired themselves, lest they should interrupt their Discourse.

Timothy who observed them, called them, hoping that their presence would hinder *Tarsis* to persist any further in his demand. *You may be there Agamée, said he, we have nothing of Secret to hide, neither from you, nor from Ergaste; and besides the disgrace whereof I spake, is become so publick, that necessarily all Grecia must be certified and advertized thereof.* *Agamée* and *Ergaste* thereupon demanded of him with much urgency, the Subject of that disgrace; *The day of the bloody Sacrifice draws near, replied Timothy, and we have no Victime nor Sacrificer;* *Agamée*, who was but a Stranger, understood not, nor was instructed with this Sacrifice and who apprehended not the reason for which he called that a disgrace; so great and so publick, and demanded some in-

lightning : and thereupon the high Priest (as he sought not but matter wherewith to entertain them and to spend away the day, and take away from *Tarsis* the means and subject of returning to the Request that he made him) conducted them into a great Tent or Tabernacle which was erected in the midst of the Court, and where there was a Chamber excellently hung with rich Tapestry, and exquisite Pictures and Memorials registred, which he began to explicate unto them in this method and manner.

The History of the Bloody Sacrifice.

All these Pictures Agamée contain the History of the Bloody Sacrifice, wherein you desire to be instructed, and they have depainted them, all at length in this Chamber, to serve as a Meditation to the Sacrificer, who usually came there every Year, waiting and expecting the day of the Sacrifice.

The first Picture.

See you in the midst of this Picture, this Hunter, who is in pursuit of this fair Nymph ? This is *Apollo*, who having met her in Hunting, became all at once passionately in Love, and who ran after her to declare her his Love. Take you not Cognisance of this God, by his fair bushy Hair ? by the Beauty of his Countenance ? by the glittering and sparkling Brightnes, which reverberates from all his person, and which seems to illuminate all the rest of this Picture ? and of his Body which here alone is, that which makes no kind of Shadow ? For although the Painters have usually accustomed themselves to shadow them as others, when they represent them, under the form and Shape of a humane Body : howsoever for as much as it appeareth here in an occasion where it will have its self beloved and make him self known to this fair One for what he is ; and in that state probably did not forget any thing, which might render him amiable, the Painter hath Judiciously given him all the Brightnes and Beauty which he was capable to receive from his Pencil. The Nymph and he have already crossed and past over their Course, all over this Plain which you see behind them ; and that is easily judged, by the Arrows and Shafts which are fallen from the Quiver of the fair *Daphne*, and the agitation of her Course hath dispersed through all the Quarter where she passed, her Bow and even her Quiver she hath cast off to disincumber her self to be more lighter. In the Interim, if you take exact notice thereof, some impatient desire will appear the God had to overtake and reach her, he ran not after her with all his might.

As the places by which they passed are rough and craggy, they believed that he feared to precipitate the course of the Nymph by that of his own ; and that in slackning his Pace, he would give her time to choose out the fairest way. In summ, is it not true that the Pace of the Gods

Gods, are only but a part of the extended visible Heaven, that the proportion of its Size permits it to give them? That his Body instead of bending and inclining a little forward to hasten the Course, seems to bear his Weight behind, to withhold and restrain it? That he Ballances not his Arms on both sides, to give aid and assistance to the moving of his Body, he holds them extended forward, a little lifted up in the actings of a Man who is under some Fear? But behold his eyes they tell us naturally and properly that which he feareth! Consider how he has fastned and fixed them to the Pace of the Nymph, more than properly to his own; and as he openeth the Mouth of a fiery Face and Countenance, but Timerous to advertize her that she have a care of falling. But let us consider her now this fair Nymph, That is *Daphne*, Daughter of the River *Penée*. She bath nor can have more than lassitude, toyling, and fear. The lassitude or rather violent Agitation of her course hath caused all the parts of her Countenance to blush, which was naturally fair and white. Fear hath caused it to grow Pale, all those that naturally were of a Vermilion and Ruddy Colour. Her Forhead is all covered over with Sweat; her Hair scattered and dischevelled, her Robe in disorder, her Mouth painfully breathing. Her Body hardly able to uphold it self, all that it could do was to stretch forth the Arms towards the River *Penée* which behold before her. Her eyes, her Countenance, and all her Actions did naturally and clearly express, declare and pronounce the succour that she demanded of her Father! There are nothing but her Legs, which have almost any conformity to the rest of her Body.

See you that the Colour is changed; that this white Skin, fair and delicate, that the opening of her Robe discovered a little above the Knee, is not beneath, but a simple Blanching or unrined part of a hoarish Green. The Toes of her Feet, go to loose themselves in the Earth, in the guise, form and manner of Roots; and behold already some Laurel leaves upon this new Stock or Stem, which marks out the Tree, wherein she goes to be changed. Astonish not your self that *Apollo* testifies not of seeing any thing of this Miracle; it is hidden to him as you see, by the Skirt of the robe of *Daphne*, which is ungrappled and loosed on her Side in the agitation of her Course.

The second Picture.

Behold *Agamée* a terrible example of the wrath of the Great. When they cannot revenge themselves upon their Enemies or that they commit some fault themselves whereof they repent, it is the People who suffer by their Wrath. In effect, although *Daphné* had bin changed into a Tree by her Father himself, he ceased not to become furious by a loss whereof he had bin in some sort an Accomplice, and in the boylng of his Wrath he over-whelmed with its Waters, all our Meadows and Fields, and the large and spacious Valley of *Tempé* was converted into a great Channel. He drowned the Inhabitants with their Lands, and punished Men for the Faults and Defects of two of their Gods.

The sole Draft and Picture of this Spectacle imprints even yet some Horroure. For would they say that this Plain of Waters which you see

see in this second Picture, had bin the delicious and delicate Valley of *Tempe*? would you not take it rather for an outrageous and tempestuous Sea? What heaps of dead Bodies or dying Men and Animals which are tossed and float Pel mel upon its Billows, with the wracks of Houses, of Hamlets, and even entire Towns and Cities! It seemeth therefore, that this Deluge hath not yet had enough to satisfie the great Vengeance of *Penée*. For cast your view at length by this Perspective between these Mountains. Behold that the *Tritons* and the *Nayades*, who labour to raise the bounds of their Streams and to open all the Cataracts and violent Falls, from the high and steep places of their Fountains! Here others make a Dike or Damm, for the opening of the Sea, there to impede the running and gliding of all the Waters through their ordinary Course. Are they not already joyned together, both the Mountains of *Olympia* and *Offa* even? those prodigious Mounts or Hills, appear they any other thing than a Causey or Bank, at both ends? There others trill and slip to the floor or foundation of a Vessel or Bark, where a troop of our miserable Inhabitants thought to save themselves, and there others indeavoured with their three forked Instruments, to overturn the Workmanship or Roof of a Tower, whereon a good number of People, had betook themselves as to a place of refuge. Behold these *Neryedes* who went to pump Water into the Sea, with their Pitchers to carry it yet into the River; and how there are none but these little *Tritons*, who by Complaisance for their Masters, who could not do worse in the debility and weaknes of their Age, inforced themselves to repel in the Water with their Pitch-Forks or Prongs, a poor Man who endeavoured by swimming to Land on the Mount, whose highest and utmost top was yet uncovered.

As for *Penée* he set not his Hand to the Work, that not becoming the Majesty of that God: But behold him who over-looks these Demy-Gods from the top of *Olympia*, who appoints what must necessarily be done, and who animates them by his Voice and by his presence.

The third Picture.

For the understanding of this, here we must tell you, that those who could escape from this great Ship-wreck, went to consult the Oracle of *Delphos*; and had recourse to the God himself, who had cast them into this danger. *Apollo* appointed them to build up two Temples, one at the foot of the Mount *Olympie*, to *Jupiter Olympie* his Father, and the other to the memory of *Daphné*, in the self same place where she had bin changed; to enact and establish a Colledge of Priests in the one, and a Company of Maidens in the other, to sacrifice every year a young Boy to the God *Penée* and to his Daughter, and after they had pierced him with a Dart or Arrow, to cast him headlong into the River, to revenge them from the out-rage they had received upon the self same Sex that had done it unto them.

The choice and care of that Victim was committed to the Priests; the right of that Sacrifice to the *Daphnides*, that is to say, to the Maidens consecrated to *Daphné*. As soon as a young Boy of the Countrey offered himself to the Sacrifice, he was Sacrificed and offered up;

alter all that was done, all the Waters were retired, and because this young Lad called himself *Hercules*, its for that they read in the greek Fables, that this was *Hercules* who separated both the Mounts *Offa* and *Olympia* in two, to drain the Marishes which did occupy all the Valley of *Tempé*. That is therefore the cause why you see again in this Picture, the Woods, the Hills and the Plains exposed to the view of the World. The Waters of the River are re entered within its Bed, and the World seemeth to be renewed again in this delectable and pleasant Valley. Every one there cultivates the Fields, replant there the Vineyards and there rebuild Houses : but the two Structures which appear above all the others are our Temple, which you will easily know by its Form and Situation ; and that of *Daphnides* which behold is in the Isle at the mouth of the River *Penée*.

You will possibly ask me why it is in an Island, having seen the Nymph metamorphosed upon the Bank of the River, and on firm Land ? But it is that *Penée* retains the same place she embraceth with her Waves in returning , and reserves unto her self that space and distance to consecrate it to her Daughters. Now I pray you let us examine here, the admirable Architecture of these stately Structures, and how the three orders are there found artificially intermixed ; admire the just and even Degradations of the Plain, in a word, how all the regular Rules of the Optick Vision are here marvellously exercised and contrived. *Agamée* seeing the high Priest in his Train and Retinue to be long, and observing the impatience of *Tarsis*, whereof he knew the design, was not willing that his peculiar and particular satisfaction should prejudice the Consolation and Content that the Shepherd expected. Which is the reason why he took occasion here to interrupt *Timothy*, and to say unto him , *Wife Timothy* its to abuse your Patience to give you the trouble to shew me in Picture, the things that I can see and whereof I have already seen a part originally ; and as for that which is of the over-plus, which relates to the Sacrifice, I hope soon to instruct my self in assiting there, since the day as you say is near approaching. Alas ! replied the high Priest , it is that which I have already said unto you,which makes me despair, the day is certainly approaching : But we have not yet a Sacrifice ; as it ought to be voluntary, it hath bin formerly to him who first offered himself. The place was no sooner empty and void, but it was also filled ; and I have read this day in our sacred Annals , that since the Foundation of this Temple, the Chamber where we are, did never want to be occupied by a new Victime the self same day that it began to be empty. In the interim, there is near a year past, that we have not wherewithal to Sacrifice ; and if *Jupiter* hath not pitty upon me, I am in danger to see arrive, in the time of my Priesthood,a disgrace that so many ages have avoided, and the thought thereof alone is capable to make me yield up the Ghost. But would to the Gods that there might only my Life expire, and that it might be permitted the Priests of *Jupiter* to dissolve and unloose themselves even as well as others. I should not be in pain for a Sacrifice, and would esteem my self happy and blessed, to dye for all our people. But *Agamée*, we cannot dispose of our selves, since we belong to *Jupiter*, and this jealous God permits us not to offer to the Daughter or Maiden of the River, that that appertains to the Monarch of all the Gods

Gods. *Agameé* and *Ergaste*, in the Spirit of whom these kind of honours and worships passed for cruel Superstitions, would have willingly made him something by way of Replication; But the respect they had for his Character impeded them. *Agameé* contented himself only to speak in the ear of *Ergaste*, that *Jupiter* would undoubtedly put the high Priest more yet in trouble than he was, if he took him at his Word. As for me, added *Ergaste*, I would as willingly have the River give it self the trouble to come to drown me in my Bed, as to give my self that of precipitating my self therein. *Tarsis* and *Telamon*, had listened with more Devotion; also they testified their participating of his Inquietude. My Brother, said *Tarsis*, if the God will have Sacrifices, assure your self that he will have a care to provide himself wherewith; since he will have none but voluntary ones, and it belongs only to the Gods to give the will. It sufficeth that you negle&t not to receive them when they present themselves, and in all cases, if you had occasion to consult an Oracle in your doubts, it should not be that of *Jupiter*, but of *Delphos*, because it is he who hath taken already the care. But as for me, who should I address my self unto but *Jupiter*, in the particular Protection of whom we are? should I go to the strange Gods, as if ours were not good, not sufficient, and Omnipotent enough? And moreover, added *Ergaste* smiling, what God could better counsel us, in the matter of ravishing of Maidens, than he who hath ravish't so many? very well *Ergaste*, said *Timothy* unto him, let's not turn into jeasting these sacred things; Remember you, that *Jupiter* yet less suffers the Sacrileges than his Son, and can as well crush you to pieces under the Mount *Olympia*, as *Apollo* oppressed not long since the *Gaules* under the Mount *Pernassus*. In fine, *Timothy*, reply'd *Tarsis*, you believe not therefore that my Life is worth the consulting of *Jupiter*, and you refuse to a Brother, that which you consent every day to Strangers? Well then I will die then, since you will have it, and assure your self that this is the last time that you shall see me living. At these words he would have retired with all the marks of a violent Despight and of great Grief. *Timothy* could not contain for or against the Compassion which he had, and appointed them all to betake themselves to Prayers in the Temple. He returned there again himself a little afterwards with all his Priests invested with his Ornaments, and a little Bowl in his Hand whereon he Engraved the name of *Tarsis*. He entered into the Ballisters of Chrystal, placed himself on his Knees before the Statue, and cast the Bowl into the sacred Hole.

In the interim, *Tarsis* uttered forth this Prayer with a loud Voice. Thou Sovereign Arbitrator of the Destiny of Men, who in one twinkling of an eye beholdest all the earth, and who equally knowest the time past, present and to come, O *Jupiter*! if thou yet makest some account of the State of a Lover, or of his name, that thou hast not formerly disdained to bear thy self, if thou remembrest thy self, of the Inquietudes of Love, where thou wert when the fair *Io* was born away from thee by the artifices of *Juno*; and if thou canst in fine, take some pity of the Pains that thou thy self hast proved; by thy gracious Favour, tell me what is become of the fair *Zelie*, in what places I may be able to meet her, and if after so many years languishing and pining away by suffering, I may in conclusion find the end of my troubles.

He had not uttered the half of these words, but one might have understood the confusion of a Voice, an howling, and even as frightful Thunders which coming out of the Earth made an Echo, and resounded all over the Vault, and filled the Spirits of all who assisted with a sacred Horror; They prostrated themselves with their Faces to the Earth, and after some time they heard the high Priest, who with a Voice so changed, that it appeared not his, pronounced distinctly these words;

Seek Death and thou shalt find it.

This Oracle strangely surprized all the Assistants and they remained all as inhibited or interdicted. The first who rose up were the Priests, who went to take the high Priest to carry him on his Bed; *Telamon, Agamée and Ergaste* rose up afterwards, and with them the Shepherdesses. They knew not how to approach to poor *Tarsis*, who seemed to become one of the Statues of the Temple, so unmoveable was he. It was not that he was astonisht with the Death to which the Oracle seemed to resolve him: but he thought that since that *Jupiter* despaired of finding *Zelie*, for him otherwise than by Death, there was no doubt to be made, but that she was dead. For, *said he within himself*, it is not within the Arms of the dead, that one can meet with living Persons; and since I am out of hope of finding *Zelie* in this World, it must necessarily be, that she be there no more; Ah! if she be not there any more, *O Jupiter!* cryed he in his Transport, which caused him this Thought: If she be there no more, I have no more need of thy Counsels to resolve me to dye, it would rather necessarily import thee to employ thine Omnipotency to hinder me. He arose afterward, having yet given some time to the like reflections; after he had returned to himself, he came also again to joyn the Troop, with a more resolute Countenance than ordinary, and even mixed with Joy, so that they were all astonisht. I demand your pardon, *said he unto them*, with a Countenance cheerful enough, if I have so many times made you wait; but I must render thanks to *Jupiter* for his good Counsel.

Telamon and the others had well had the same thoughts as *Tarsis*, upon the interpretation of the Oracle: but not a person would signifie it to him. But on the contrary, *Telamon* dissembling it; I avow unto you, *said he unto him*, that I find so much obscurity in this answer, that I know less of our doubt, than I knew before. Sometimes, added *Agamée*, we have seen the hopeless to find their Salvation in the same occasions where they seek for death.

Telamon feared, lest these Words should push forward the Spirit of *Tarsis*, to some tragical Resolution, which is the cause, why he replied thereunto; There is little appearance *Agamée*, that the Gods should Counsel Men to be desperate, those who would that we should hope in them; and undoubtedly it must necessarily be, that there is in these Words some other sense than we yet do comprehend, but will be made more clear in the Sequel. Think you that the Gods will so soon discover us their Secrets, and that they content themselves that it costs us the Pains of asking them? No not so, they sometimes take Pleasure to punish our curiosity, in casting us into new Troubles. They discover

us the Truth, but under Enigmatical Riddles or Mysteries, which we are unable to unfold, unless it be with much trouble and length of Time; they would even be angry, that we should believe we could understand them, the first time, as if it were easie for Men to penetrate into the Secrets of the Gods; and they divert themselves in observing, that after we have unprofitably laboured hard, a little successful event disintangles and unpesters all, and renders us astonished and confused with our own Ignorance. While they thus discoursed they went out of the Temple, and immediately after they had made, to one of the Priests, their Complements for *Timothy*, they reassumed their Way to return to *Cenome*. The Shepherdesses did alio as much as in them was possible, to turn the Sence of the Oracle, to the Advantage and Consolation of *Tarſis*; There was none but *Philiste* who could say nothing, so much was she afflicted her self, with the loss of her Sister, and of the little hopes that the Gods seemed to give her of refinding her. *Ergaste* also would not say any thing of his thoughts, by reason of the Priests: But when they had quitted them, Will you, said he, that I speak freely unto you? behold an Oracle which is as all others, that is to say, a free gibberish, Fustian Language, or Pedlars French. Ah! let us speak of sacred things with respect, replied *Telagie*: but let us speak also without Prevention, replied *Ergaste*, if you will, that we hold our Peace, in convenient time and season: But if you will intermeddle with reasoning thereunto, they must be examined with Reason. Now is there reason to believe, that the Gods so obscurely give Counsels to Men? Who ever speaks doth it to be understood, and in this case it is Ignorance in him, not to be able to make himself understood: either he speaks not to be understood; and in that case, 'tis either Malice or Folly. Now, Ignorance nor yet Malice nor Folly can be presumed in the Gods. This which possibly can be, it is two things, the one either that the Priests abuse us or that the Gods do mock us. Also of all these Oracles, is there not one alone which cannot square and suit with all sorts of Events? I can tell you a thousand strange examples, but there needs nothing than this here;

Seek Death and thou shalt find it.

Behold truly, a very wonderful Prophecy! is it Death or is it *Zelie* that one shall find? if it be Death that great Miracle, that one finds in seeking it? if it is *Zelie*, it must also necessarily be, that one must meet her in seeking for Death, because she sooner or later must dye, and be found in the common Rendevouz of all Men. *Ergaste* having thus spoken *Telamīn* reply'd him, I avow *Ergaste*, possibly there may have bin abuse in the Oracles, but you cannot believe it of all. It is easie for the Priests to counterfeit themselves Prophets, so that there is but to pummel the eyes into the Head, to open the mouth more than ordinary, to counterfeit the furious and mad Man, and to pronounce equivocal false and double Words. But what will you say of that dreadful, hideous, and terrible Voice, of those under-ground Thunders, and even sometimes those Earthquakes which excite a little Stone, a word, a little Air agitated? assuredly these things pass humane Invention. But you have very well said, that the Gods can render themselves dark and obscure to sport themselves with our curiosity; and it is by that Rea-

son, that we must never be hopeless on the answer of their Oracles, how disadvantageous soever they appear unto us, because that which appears to us at first sight to be more irksome, is oftentimes by the success found to be that which we can desire to be most favourable. See you *Telamon*, said Ergaste, if it be not needful to explicate you subterraneous Thunders, your Flames, and Earthquakes to destroy your Oracles, they would not be yet so well established, for in how many places do these very same things arrive naturally? witness one simple hole in *Sicilia*, where all that happens by the smallest thing, that at the very first coming is cast there, without any pretence that the Gods take upon them the trouble of intermeddling themselves. And if you will that I give you the reason, I will tell you, that the Air agitated by the Motion of the Stone cast in, enters and issues out by the concavities of divers Figures, and which forms the different Sounds and Noises that we hear, as that Air in those places there, is already disposed to take Fire, it's lighted by the smallest movement, and is that which causeth those Flames and Smoaks, and that being already too close shut up in these low and profound places, this same agitation rarifies it and extends it so, that it cannot be more contained in its Prison; this is that which causeth the Earthquakes.

But added *Telagie*, What will you say of the Oracles of *Dodone*, where the Pidgeons and Trees speak as Men? what will you say of that of *Ephesus*, where a Statue of marble speaks as a Person animated? I will tell you, reply'd Ergaste, that Men can hide and conceal them within the Bodies of Trees, and make them appear animated with their Word. I will say that by the same Artifice they can make poor prevented Spirits believe that their Voice is that of Pidgeons, that there do nest (if you will not better believe *Hectorodoto*, who saith, that these Pidgeons were no other than Women, which bear the name and which medled with Prophecies) I will say that of some subterranean Places, they can by the means of some Pipe, Quill or Reed, make their words pass by the Mouth of a Statue, and I will say, in a word, a thousand things more apparent, than to believe that a Marble, that a Pidgeon, or that a Tree hath spoken.

What *Ergaste*, said *Pelagie*, you would destroy all the Omnipotency of the Gods? of the Gods, not so! reply'd Ergaste, since they have created Man, and by an alone Breathing, they have animated a little Clay, they can make the same thing of a Marble. But I set a very great difference between that which the Gods do, and that which the Gods can. The Gods, *Telagie*, can do all manner of Miracles: But they do it not for that, by reason they judge it not to purpose. And in fine, to tell you my thoughts, I esteem that as it would be to do wrong to a Prince and accuse him of imprudence, to believe that he were at all times obliged to change his Laws at the Supplication of the meanest of his Subjects, and to transgres himself the Laws and Statutes, which he hath enacted and established in his own Kingdom; so it is to do wrong to the Gods, who have established and appointed a fixed, dormant, unrepealable certain Law in the World; and to think that they are at all Moments obliged to change it in doing Miracles, according to the capriciousness of Men who demand it. For to do a Mirac^le, is no other than to stray, and swarve, and wander out of the way, (if it be permitted so to speak) of the course of the Water.

In truth *Ergaste*, reply'd Agamée, it is not necessary to listen to you too long time, to discredit our Oracles. But I would willingly also that *Celemente* would tell us his Sentiment. In saying this, *Agamée* turned his eyes about to seek him out, and not observing him; truly continued he, smiling, I am afraid that *Celemente* hath suffered himself to be drawn by *Timothy*, and that he be gone to render himself the Victim or Sacrifice.

Thereupon *Ergaste* and *Arelise* began also to perceive, that he was not with them, and even to remember themselves that they had not seen him since he entred into the Temple; for until then they had bin so occupied by means of all that they had seen, that they had made no reflection upon his absence, so that they were troubled for him, without considering the humour of which they knew him; they judged well that if he had quitted them, it would have bin but beter to spend his time elsewhere. In effect, behold that which was become of him. From the moment that *Celemente* had seen the Shepherds enter into the Temple, he stole himself from them, without saying a word, to go and see a Shepherdess whom he loved, although he would not avouch it. It is true, that he quitted them not but with an intention to return before they went forth of the Temple, and that he had no design to miss to act his part, as he had done, to evacuate and determine before *Agamée*, the contest that he & his Sister had had against *Ergaste*, & which he had taken the *Areopagite* to be Judge of. But in that he promised himself a thing whereof one may say, that his Humour left him not to be Master of.

The Shepherdess whom he went to see, was named *Corys*, and she was a very fair Person, that is, not that the Lineaments and Features of her Countenance were the most regular: But she was wonderfully fair, and white, and clear, animated with the most amiable Carnation of the World, her eyes quick, lively and sparkling, of little Stature, but very upright, a marvellous complaisance, cheerful Spirit, full of Alacrity, of a certain kind and manner of living, free and disengaged from many Scruples, ordinary with Women and Maidens; wherein howsoever she lived with much Prudence, Wisdom, Retention, and very staid. Her Humour above all, returned upon *Celemente*, and also that of hers, pleased *Celemente* exceedingly. And therefore if he saw her more frequently than any other, she would also more willingly permit him than others. Moreover, there was great Pleasure to see them together, for both the one and the other, had publickly declared against Marriage and Love; and however, there were certain times and seasons, that *Celemente* would very willingly had his liberty for *Corys*, and where *Corys* had quitted all things for *Celemente*; but neither the one, nor the other durst declare themselves, by reason that *Corys* had often said before *Celemente*, that she loved her Liberty even to hate the best of her Friends, if he only had but had the thoughts of espousing her: as *Celemente* had also frequently said in her Presence, that to make him hate the most amiable and fairest Person in the World, it was needful to do no more than to look upon her as his Wife. And in effect, it was the very thought both of the one and the other, then when they so said: But Love against which they were so strongly bent, and had both an Aversion unto, made them very soon repent; for in the sentiments, wherein they were ingaged, they durst not make them-

themselves further known, those which they had commenced to have as well for the shame, that they had to retract themselves, as for that there was not either of both, who believed not but that it had bin to be hated by his or her Companion, than to testifie that he had a love for her: so that in this extremity, and exigency, where they were reciprocally reduced, neither the one nor the other, daring to declare their Passion, they made out their love by a Stratagem extraordinary enought, in pretending and seeming to have none at all, and affecting to speak against those that had it.

This Shepherdes dwelt not in the Hamlet of *Telamon*: But at another which was between that and the Temple. *Celemente* went this way with much diligence, and yet notwithstanding, found it too long: so much he began involuntarily to be disquieted by the motions of an amorous Passion. This Molestation was not therefore in him, but a certain tickling and flattering, delectable Motion of heart, which re-animated and revived his Joy, without ever giving him the least Sadness, and when he entertained himself alone, it was not to afflict himself, as do the major Part of other Lovers, by the consideration of all that which may be vexatious in their Fortune: he dreamt but of that which might be delightful in that of his. Also they never did see alone but that he sang, if it was not but that he had some pleasant Thought, the entertainment whereof diverted him; and as (if they take not good heed thereto) the desires which are not satisfied, have always some thing which stings them, he never dreamt of those which gave his Love Birth and beginning, who in composing some Verses or some Songs on this Subject, to make a diversion of the same thing whereof others create themselves a pain and trouble.

In going therefore to the dwelling of *Chorys*, he entertain'd himself no otherwise, but with the Pleasure which he should have by being with this fair Shepherdes, instead of bemoaning himself, as others possibly had done, of the Misfortune he had to Love a Maiden, who would not suffer Love, and in which, he could not hope to have correspondency, and the way though short beginning to annoy and trouble him, he began to compose and utter forth these lines.

Stances.

Take thou good heed my Heart, to tell me that I love without hoping to arrive to the point. Or level my Love extream, I shall become Sad, and Wan, it may be I should even dye, and that is that which I will not do. It were better to think that my Chorys is fair, that I have a hundred Pleasures to see her, that I am very well received of her, that she is not cruel to me, if alwayes she will be such, Time will demonstrate it to me, let's rejoice in the mean time, for present without the fear of any thing that an Evil comes not to pass, that a sottish Fear goes to fain to us, comes not here to compell us, it will be too much time to bewail our selves, when this ill shall come to pass: Let's remember our selves, in fine, that a Man who knows to live, takes alwayes time as it comes; of the present Pleasure he inebriates himself, if Evil comes to pursue him, when he can, he delivers himself, and if he cannot, he sustains and bears up, under it. He sang yet when he came into a Field near enough, to the Hamlet of *Chorys*, and when he saw this Shepherdes sitting under

der the Shadow of an Hedge, and singing near to one of her Companions, who also was late, whilst their Flocks fed upon the Grass round about.

From the time that *Choris* saw *Celestante*, and that he was near enough to hear her ; she said unto him, *you are very welcome, Celestante, but it is upon Condition that you will draw us from pain, and that you teach us the names of these two Shepherds.* In saying this, she shewed him with her Crook, two Shepherds, who passed by fifty Paces from them, and whose Air as well as Discourse, appeared very Melancholly. It was not that she heard them, but she might easily judge it by their slow Pace, their mournful Countenance, by their Arms the one lifted up to the Heavens, and the other held cross ways before him, in a word, by all their port and demeanour. *Celestante* knew them not : but at the same time they all discerned a third who drove towards them a Flock, and whom they knew for *Philemon*, I say, *Philemon*. *Philemon* was a Shepherd, aged about thirty years ; his Stature was indifferent, his Visage shaped like an Egg, Oval, his Hue more white than ordinary amongst Men, his Hair of a clear Chesnut colour, and his eyes inclining to Black, but full of great Vivacity. His temperature appeared a little Melancholly, his Humour Cold, his Feature and Physiognomy subtle and Politick, spake little, but alwayes to purpose, with much reservation, without Heat, without Obsturacy, never assuring himself any thing, still listning to the sentiments of others before he would give his own Advice, and never proposing his own without doubt, by reason he believed there was nothing assured in this World, and that all our knowledge, was nothing but uncertainty and error. Also he had trouble to suffer those People who never doubt of any thing, and who make of all their Opinions so many Maxims. When he contradicted them therefore, it was without fixing himself to the contrary Party, it was not but to attempt to loosen and disintangle them from their own, that he might replace them in that doubt which he held for the first Principle of Wildom and Prudence ; and that made it to pass for dissimulation amongst those who knew him not well ; for as much as seeing him so retentive in his Sentiments, or rather so indifferent to all Opinions, they thought that he would never discover his own.

Although that his Temperature appeared not susceptible, nor capable of great Passions ; and that doubt whereof he made profession, was a great Disposition to an indifference : he was very strongly Amorous of *Celiane*, that is the name of the Shepherdess who was with *Coris*. Also that Maiden was also her self infinitely fair and amiable, not only for her Beauty, but for her sweet Temper and Discretion. She had even some Conformity with *Philemon*, in that her Humor appeared a little Cold, and spake little as he did.

Celestante doubted not but that *Philemon* knew these two melancholly Ones, because he saw him stop some Moments to speak with them : But *Philemon* soon left them when he saw *Celiane*. He came imediately towards her, and that was *Celiane* her self which demanded of him the name of these two unknown. Fair Shepherdess, *answered Philemon, I will not only tell you their Names, but if you please, even their Adventures and Occurrences, and if I make you not a ve-*

ry long discourse of that, for you will I believe know all that there is considerable, when I shall have first told you that the first is called *Delias*, and the second *Pleon*, and that they are both of them of *Delphos*, and that both one and the other, are both vexed and molested, and excessively afflicted, for two Reasons very opposite. For *Delias* married a Woman whom he loved, yea, and loved Passionately, and found that she loved him not; and *Pleon* contrarily espoused another whom he loved not, and who by a Destiny loved him a thousand times more than he would she should. So *Delias* is come here, and hath led his Wife there, believing that when she shall be far from *Delphos* and from her acquaintances, possibly she will better affect and fix her self to her Husband: and the other hath followed his Friend to deliver himself from the Importunities of her own.

But the one and the other have bin very much deceiyed in their hopes, for the first hath here made new Friendship, and the second hath followed her Husband here in despight of his Will. They put themselves all a laughing, for the fantastical and odd Disposition of these four Persons; and particularly *Coris* and *Celemane*, who for to make their Course, failed not both to take this occasion to speak yet against Love and Marriage. I think, *said Celemane laughing*, that this day here is fatal to make me see ill conduct. And when is that one can see good? *added Coris*. Thereupon *Celemane* counted them in three words, that disgrace of *Agamée*. I believe not, said *Coris*, that there is any more deplorable than these two here, whereof *Philemon* speaks unto us. For yet there is some Consolation when the Husband and the Wife love not one another, because they can abandon one another, and they may be at least at rest when they mutually see not one another: But when there is always one which loveth and the other which hateth, it is never to have Patience, and to be eternally miserable. But after your advice, *Celemane*, *added she*, which of the two, think you to be most miserable, *Delias* or *Pleon*? behold a rare Comparison, *said Celemane*; is there any thing here equal to the mischief of this poor *Delias*, who so well loves his Wife, and who knows not how to make himself beloved.

Celiane, seeing that *Philemon* replied nothing thereupon, said unto him laughing, Hah! would you suffer that *Philemon*? and that *Celemane* should have the boldnes to assure a thing so affirmatively before you? Fair Shepherdess, *reply'd Philemon*, you have forced me a long time since to rank my self to that Party that *Celemane* hath taken; For although there is that whereof I complain'd to you, those that love and yet not beloved, be the most miserable People in the World? Oh how am I pleased! *cried Coris*, to have seen *Philemon* once in his Life consent to a Truth. At least he will avow us for time to come, that he hath no reason to uphold that there is nothing of certainty in the World. *Philemon replyed to her*; Dear *Choris*, say not so that there is nothing of that of certainty; for I know not if in that which I say, I deceive not myself; for as I have never proved by *Celiane*, that the mischief of loving without being loved, I speak not but of that until it pleaseth Love or my Shepherdess to make me prove the other. Ah! Truly *Philemon*, *said Celemane* unto him, (who was well pleased to give the Shepherdesses, the diversion of a Dispute, for he well observed that they

(they wifed it) must it not be so, that we shamefully fall into the same advice, and if you will take mine I will quit it. And what or whose part will you then take? *Philemon* asked him. That which you would not *answered the chuff* *Celemente*. I had said that *Delias* was more unfortunate than *Pleon*: But if you accord thereto, I will uphold that *Pleon* is more unfortunate than *Delias*. *Philemon* replied nothing to *Celemente*, but turning himself towards *Coris* and *Celiane*: Well said, fair Shepherdesses, said he unto them; See you not how there is nothing certain in the World, since, that in the first party, where I have believed a little of Certitude, I see my self contradicted by him himself which upheld it before me.

The Shepherdesses betook themselves to laugh at his answer, and *Celiane* said unto him: You well see *Philemon*, that there is none but *Celemente* changeth party; and that which he doth is but to divert himself. Nor *Celiane*, reply'd *Celemente* smiling, I say over again I begin to find *Pleon* a thousand times more unfortunate than *Delias*, and if I were married, I would incomparably, rather have a Woman that I did strong affect and from whom I could have no Love nor was beloved, than to have one who loved me too much, and who I loved not. Thy reason? *Philemon* asked him? I have so many that I will over-wheel thee, *answered Celemente*; for behold at least thirty which comes to me all at once. First is, that Love is always of it self a Passion, much more desirable than hatred, for Love is a desire which hath not in it any thing but that which is fair and pleasant for an Object; whereas that of hatred, is still something of displeasure and sadness: if then Love is more desirable than Hatred, without doubt it is still much better to Love than to hate; for it is more amiable to have a pleasant Passion, than to have a vexatious One.

I arrest thee with thy first Reason, interrupted *Philemon*; for we doubt not, but that it is much better to love than hate: But the mischief of *Delias* is not to love, it is to be hated of her whom he loved. Now seemeth it unto you that there is something or any thing in the World so vexatious and irksome as to be hated by one whom he hath so well loved; Well said, I yield you that there reply'd *Celemente*: But what will you answer to this here? The ill of a Husband who loves without being loved, passeth from himself; for in fine, there is no Love so strong that disdain and time cannot cure: There where the Aversion which a Man hath from his Wife, makes increase but for a time, and by the Importunities which she makes him. And as for me, I arrest you at your second Reason, interrupted *Corys*, for I have heard say, that there is no Countenance so deformed and loathsome nor person so imperfect, whom one accustometh not with time, but one can never accustom himself not to be loved! *Celemente* yet seeing himself interrupted there, turned himself towards her and *Philemon*, and taking a Countenance more serious; Hah! when think you then that I have finished my thirty Reasons, asked he them, if you so interrupt me at every one? My poor *Celemente*, said she unto him, I counsel you to respite the Remainders for another time; also *Celiane* and my self are both of us weary already; and moreover as we will not be married, neither you nor I, we have no interest in this Contestation. You have reason fair *Coris*, replied *Celemente*: But howsoever what know we

to what Fortune will reserve us, and what if we should become Fools as others ? What should I have of Pleasure said *Celiane*, if I should ever see *Celestante* or *Coris*, amorous ; or rather if I should be able to see them both such at a time. I answer for *Celestante*, that shall never be nimblly, repyd *Coris*, to see that which he would say. You ingage your self to be so when he becomes so, said *Celestante* to her, stretching forth his hand to her, yea with all my Heart replied *Coris*, setting hers into *Celestantes* ; for I am assured that will never be. At lealt fair *Coris*, answered he, I ought to use my utmost Ability, that it be not with you : for I know too well, that that would make me be but hasted, and to become one of the most unfortunate Ones, of whom we at present deplore and bemoan. A little blush sprung up into the Face of *Coris* at these words ; and *Celestante* who was perswaded that she would not that one should love her, imputing it to a Cause altogether contrary to that which produced this effect ; added, believing he should do her a Pleasure : Aye I warrant you it amiable, *Coris*, I will do my utmost to impede my loving of you ; and if I love you against my Will, which shall never be if I can, but in a sort not to become a Fool as I see poor *Tarsis* of the fair *Zelie*. Thereupon they began to speak, of the Love of that Shepherd and bewayled all his Disgrace, in such a manner which made clearly appear the Friendship and Esteem they had for him.

Now in the Delight that *Celestante* took in *Coris*, he forgot the Shepherds that he had left at the entrance into the Temple, and the Party that he had made, for their Return and the day passed insensibly away without his regard or heed. He remembred not himself of that which he had promised, but when he was not occupied in his Diversion. Then his Memory being refreshed and returned unto him in the close, he foresaw, that *Ergaste* would not pardon him and that the others waged War against him ; which is the reason he refused to sup with *Coris* and *Celiane*, and going away, he betook himself to dream of some Evasion or Shift. As he had his Wit nimble, lively, pleasant and facile, he employed himself after his return, to write some Conceptions which came into his mind on that Subject, and there he passed all that Evening.

In the interim, *Telamon* and his Company being returned to *Cenome* and that very early before the day was spent ; *Tarsis* unto whom the Oracle of *Jupiter* seemed to be clear enough on the Counsel which he had to take, sought nothing more than an occasion of putting it in Execution, and this Shepherd resolveld to dye, and that the Gods had taught him to be the sole means to rejoyn *Zelie* ; he had no other thoughts in his Heart nor yet any more hopes. It is true, that this had given him more Consolation than any other ; for all other designs do still hold us in suspence, in inquietude of Soul, by the uncertainty of their success ; but death leaves us nothing more to fear, nor yet to those who are determined and thereunto resolved. He wished for nothing more than to see himself alone, to be entirely at Liberty to give satisfaction wholly to the Command of the Oracle, and to his Doulour, and in the Conceptions he had, that *Zelie* was dead, he reproached himself every moment that he survived that Shepherdes. And for as much as he knew with how much exactnes his Brother

had not omitted nor failed to observe him, for the little that he defied of his Intentions, he put all his Cares to deceive him at first, and to perswade him by a thousand Reasons, that he began himself to conceive some hopes of the answer of Jupiter. My Brother, said he to him, I call to mind to have seen enough and frequently compare the Sepulchers in the Desarts, and name Death a long night. The Gods would they not have me therefore understand, that I shall refind Zelie, during the Night and in Solitude, as it was in Solitude and in the Night that I lost her? He counterfeited also a Vision more pleasant than he had done of a long time, and passed even to make some Jeast with Philiste, upon the perplexity wherein he saw she was disquieted in Mind, by reason of that Oracle. In fine, he dissembled so well, that he found means by little and little, to steal himself from the Company that they might not follow him, and going forth of the Hamblet of the side of Olimpia, he went to pass into that Wood which reacheth the length of the Mountain from Gonnes to the Sea.

It was there that not being more seen by any Person, by whom he might apprehend himself to be withheld, and feeling himself free, he prepared to execute upon himself, that tragical Resolution which should put an end to all his trouble and pains. For that effect after some Reflections which he yet made to confirm himself in his Design; he looked to see if the point of his Dart or Javeling was whetted and sharped, and finding it as he would have it, he there put the point of it towards his Heart, and lifting up his Arns: O Zelie! cryed he, Divine Zelie! receive the sacrifice that I go to make thee with my Blood, and know that as I lived but for thee, since I could not live a moment after the hopes of my being with thee hath bin taken away.

He pronounced yet these words when two Women all affrighted passed, running before his eyes; and that which strangely astonished him, was that the first appeared to him to be Zelie by her Stature, and more by her Habit, which he believed to have oftentimes seen. He could not consider the Visage, by reason that they passed before that he had had leisure. His Surprize was such that he remained as immovable in the Action wherein he was before. But he soon retired, by the sight of a Wolf that he perceived: holding between his Teeth a Sheep which he had carried into the Wood or Forrest, and went upon the Track of the two Women. He well judged that it was undoubtedly that which made them afraid, and for as much as the Thought he had that one of them was Zelie, he had in a Moment changed all Resolutions into that of following her; and to enlighten and satisfie himself in so important a Doubt, he dreamt only of taking away the cause of their Fear, that he might afterwards have more Liberty and Opportunity to rejoyn them. He advanced therefore towards that furious and ravenous Beast, who in seeing him, let fall his Prey and grinding his Teeth, menaced himself. But the Shepherd without fear or astonishment, turning against him the Weapons that he had formerly designed for himself, so directly pierced his Javeling or Dart through the Flanks and overthrew him, that he fell down dead. In the same Instant he ran towards that side where he saw the Women go; and in following them he discov-

ned a Vail or Scarf, which hung upon a Bush that a Thorn had hooked and stayed in passing, and torn away from the Head of one of those unknown. He diligently took it up, and considering it with Inquietude of all Hands, he knew and remembred it to be the very same of *Zelie's*.

That was not difficult, because it was he himself had bought it by appointment of *Melicerte*, and it was all wrought with Figures of Gold, whereof he had caused it to be enriched, and where the Letters of his name were intermixed with those of his Shepherdess. Who could delineate the diverse Motions wherewith his Heart was at that Instant agitated? The Joy, the Impatience, and the Fear all these Passions seized his Soul all at once: but that of Joy, ruled and reigned there above all the rest. For in fine, he made no more Doubt but that one of them was *Zelie*; and his hope confirmed by the circumstance of the moment in which it seemed, that the Gods had resent him there to hold Discourse, and to satisfie the Promise that they had made him to make to the Oracle, not leaving almost any more doubt nor uncertainty in his Mind. He kissed therefore a thousand times and with a thousand incredible Transports, this favourable Pledge of his good Fortune, and advancing himself still forward upon the way and course, that they seemed likely to have taken; he had no more of Apprehension, but that the approaching Night would too soon prevent him, and consequently interrupt the success of that important research.

Whilst he was there employed, *Agamée* pressed by Impatience to understand the remainder of the Lines or Verses and the History wherewith *Telamon* entertained him in the Morning and that their Voyage was interrupted; could not conceal from that Shepherd, that it was in part the desire of satisfying that Curiosity that he had reconducted him to *Cenome*. He besought him therefore not to delay any longer, the giving him that Content; and *Telamon* accorded thereunto, so much the more willingly that he could not scarcely himself have greater. He returned to his Chamber to take the Papers that he had lockt up there, and leaving *Ergaste* in the Garden to entertain the Shepherdesses, they went to seek *Agamée* and him, in a certain Place out of the way, to finish altogether their Lecture.

The Sequel of the History of Tarjis and Zelie.

IT seemeth to me *Agamée*, said *Telamon unto him*, in unfolding of his Role of Papers, that we were staid upon these Verses that my Brother wrote me from *Athens*, for answer to those I had sent him from *Hippique*. I declare unto you, that they served me as an occasion to manifest his Love to *Melicerte* and to obtain from that generous Shepherdess the contract I wished for so long time. Now Behold diverse Letters, that he writ to *Melicerte* by way of Gratitude when

I had signified to him with how much Candour she had listned to me, and the favourable hopes she had given me : But I stayed not there by reason that all those transports of Love, of acknowledgment and Joy, have not ordinarily any thing desirable, but to those who resent them or who cause them. I pass also by the same reaslon, all the other Letters that he writ to *Melicerete*, and to *Zetie*, in a second Voyage which he yet since made to *Athens*.

Agamée observing that he so passed by all the Letters without reading them, interrupted him to say unto him : Permit me *Telamon* here to condole my self of a Robbery that you would have me make. If it be not that in these Letters there be some Secret that all the World must not know. For in that case I shall say not any thing more, and 'tis for that sole reason that I have not presumed to infist this Morning, when you past over so many others. It is not for that which I have done it, *reply'd Telamon*, for there is nothing wherein I would willingly confide in your Discretion : But it is that I am perswaded that all the Letters when they are good, are not but for those to whom they are addressed; if there be not some moral Letters which contain Instructions for manners, or those for Persons who have bin in publick Negotiations, which teacheth us some important Point of the History. Yet the first are no other than the form and name of Letters, and they are to take them in the right fence, rather short Treatises and Treaties. As for all the others, one may almost generally say, that they are nothing worth, when they are good for Strangers. For you know that Letters ought not to be but a Picture of a familiar Entertainment, accommodated only to the Humor of the Person to whom they are written, to the manner that they have to live with, and sometimes of little Intreagues, and a thousand light Circumstances which are passed amongst those which write and make Letters, and those for whom they are framed. Now all these things, being peculiarly and particularly between them, and unknown to Strangers, how can they Judge if they are good? is it not as if one pretendeth that a Person judgeth well of the goodness and likeness of a Picture without seeing the Original? It is not but as in the same Picture and Portrait, a Man versed in Painting will not omit to know or acknowledge the delicacy of the Hand of the Limner, and sometimes his Genius and Imagination; in like manner one cannot judge of the Stile and Wit of him who writes by seeing his Letters: but assuredly a Stranger cannot see all the great Beauties. That which you say is in such wise true, replied *Agamée*, that I have seen Persons at *Athens*, after having acquired great Reputation by others Works, have wrackt themselves by Volumns of Letters which they have given to the Publick, although that they were elsewhere People knowing and of great Merit. And that is why I cannot sufficiently admire the inimitable Genius of this *Callias*, whose Letters they have given us after his Death, and of whose Reputation you are not ignorant, but well know. You there clearly see, that he hath not written but for the Persons to whom they are addressed, and in the Interim there is not any who ever he be, who takes not an infinite delight in reading them. But that hinders not I pray you, but let me see those of *Tarsis*. Well done! chuse them therefore your self, *reply'd Telamon*;

Telamon ; I should also be very much hindred to shew them unto you in that order wherein they have bin written. It seemeth to me therefore, added he. Behold the first that ever he writ to Zelie. It was afterwards that by my instant requests, I had in the end obtain'd the permission for him from Melicerte.

TARSIS to ZELIE.

Vould you believe, my fair Shepherdesse, that after having had so much pressing to demand the Permission to write to you, I found myself perplexed by that wherein they consented to me ? It is therefore true, that I know not almost how to serve my self. I think I have a thousand things to send to you, and yet I have found no more in my heart but one alone. Yet I know not if you will permit me to entertain you, nor if you will read that which you never would understand. You ought therefore desire to know it ; and a thing so rare and perfect that my Love undoubtedly deserves to touch you with some Curiosity. From elsewhere my fair Schollar you who are so generous ; apprehend you not that you are ungrateful towards your Master ? And are you not afraid to love him less than you ought, by reason you know not how much he loves you ? In reality, were it only for Gratitude alone, you ought to study to Love well, and not neglect a Science which is so necessary to you for the exercising of one of the principal Vertues. Also it seemeth to me that in quitting you, that all things that could render a Person accomplish't, you are most Ignorant of that, and it would be a great blemish unto you not to be able to learn under a Master so skilled and knowing in that matter, that which all other Companies do learn without a Master. I can, if you permit me, give you hence Lessons ; I will do no more than propose you the Love I have for you by example. Without Vanity, I defye the greatest Masters in giving you a more perfect Model than that there, and judge of that, which ought to succeed well, for a little Pains that you should take to imitate it , since I propose it to the most perfect and the most spiritual of Scholars.

Zelie did not make him any answer, persisted Telamon, but Melicerte had the goodness to write to him frequently ; and behold that which this wise Shepberdesse gave me to inclose in my Packet, Isaw that Tarsis gave it likewise to Zelie afterwards, and that she kept it with her Letters. Agamée read there that which followeth.

A Reply from Melicerte to Tarsis:

It is permitted to the Master to write to the Schollar, but not to give her Lessons of Love. That's a Science they wish not she should learn so soon, she must learn others well before that ; and I have heard say that they never know but in confusion those which are shewed before a seasonable Time.

Adieu.

Tarsis

Tarsis to the wise Melicerte, ^{and} Health.

I cannot believe, most sapient and prudent Melicerte, that you have permitted me to write to Zelie, without permitting me to entertain her my Love. When they give any one a Liberty to speak, it is apparently to leave him to say that which he thinks, and to explicate it in the Language known. Are you ignorant that there is a long time expired, that I have no other thought than that of my Passion, and that I know no other Language than that of Love. If you prohibit my explication thereof, it were as well to condemn me to remain Dumb or Mute all my Life. I very well know that this is a Language that fair Zelie is not versed in, and it would be as well and as soon necessary to speak Arabick to her. But it's good to inure her thereunto by little and little gradually, as young as she is I am very well assured that they cannot instruct her therein too soon. There is no need to press the Spirits to such things wherein they have naturally a Disposition: But to correct Nature it's almost necessary to Commence with her. They never tame nor reclaim Bears nor Lyons, if it be not done when they are young. Apprehend you not Melicerte that Zelie learns with time the Science that I will teach her. I am much more afraid that she knows it not soon enough; and you will permit me to tell you that that which we have hitherto seen justifies my apprehension more then yours.

Tarsis to his fair Shepherdess.

M
I t's a great Consolation to me to write unto you, but it's a little cruelty in you to make me never an Answer. Think you, fair Zelie, that is goodness to listen to an unfortunate one without daigning to speak a word to console him, and is it not rather a badge of insensibility than of Compassion? I well conceive your Scruple; you believe it would reflect upon your modesty to write to a Shepherd that which possibly you would not refuse to say unto him, and that Letters are something more then single words: but my Shepherdess, it's necessary to perswade you, if you please, that words spoken or written are but the same thing to a Lover who is discreet, and how indiscreet soever he may be, the sole difference that there is, that one may abuse words said in changing them, but one cannot change the others, because they always remain for a Testimony and Evidence of the Truth. However it be, it belongs not to Persons such as are you, that this difference should give any Scruple. That would be good for those who are not weaned from the Wisdom nor from the Discretion of their thoughts: But what have you to fear, my Zelie, you who never have bin but to be so modest and so virtuous? You should wish your own proper Reputation, that all the World knows. These shall be so many Lessons of Honour and of Virtue for all your Sex; and of the Humor whereof I know you, I am assured that there will never be but ours, which shall not be able to profit.

Tarsis to the amiable Zelie.

Although they assure me of your Health, I cannot learn it without fear, but that you have bin sick; and I am out of my self to think only of the peril and danger that you have run. They say that there is nothing so courageous as Love, and that when that animates us; there are no dangers which it makes us not to despise and scorn. But I know not where they that say so have taken it. As for me I find nothing so Timorous. How would he give me courage in fight of danger who makes me tremble at the remembrance thereof? Reassure me by your good Favour, my Shepherdess, and deliver me from a mortal Fear. The thing shall not be difficult unto you, there needs but four words from your hand to render me the most hardy, the most bold, and the most contented of Men.

Behold, interrupted Telamon, a Ticket that Zelie sent him for reply, that is therefore but a Copy which she kept, as you will see in the foot of the Letter. Admire the Circumspection of this Shepherdess. She would not hazard a word written to a Man who loved her, without retaining as much to have always wherewith to justify her self from all the Steps, Faces and Postures of her Conduct.

ZELIE to TARSIS.

Melicerte orders me to write you that I am in a better State in point of Health, and that my indisposition did not deserve the Inquietudes which it gave you, I would not dare to say more to you: for you have asked from me but four words, and you already see that I have already passed much beyond the Bounds, which you have prescribed me.

Adieu.

Tarsis to his adorable Shepherdess.

Iavow my Shepherdess that you have more of generosity than I boldness. I durst not presume to demand more than four Words and you have written me four Lines, but you must withal confess also, that you have much less Affection than I have. I could not write you a word without speaking to you of my Love, and you write me four Lines and there is not one word of Friendship. You would even be very angry that I should believe that you writ to me through Affection, you would have me know that it is not but by order of Melicerte. Well done Zelie! It is needful to be innured to your Scruples. I will well owe all my good fortune to Melicerte, but diminish not before your self the Obligation that I will have to her, and that I owe her much, be not so retentive in rendring me some Signals of your Friendship and Amity.

The afflicted Tarfis to his Divine Shepherdes.

They now tell me news that makes me desperate, the Judgment of the affair of Alcidias is suspended for a Month, and in a State wherein he prohibits me to abandon it, I avow to you my Shepherdes I believe not but that I shall dye, all the force of my Soul is worn out and spent by the long time I have wasted here, and I shall have never enough to make more resistance against my Grief. It's true, on the other hand, that the hope of the revisiting the fair Zelie should reanimate the courage of the most amated.

Ah! If it must be so that yet another time I shall revisit her in these divine Moments so worthy of my Faith I reply you not any more for my self Great Gods! through the excess of my Joy, and amongt these Transports so charming and so sweet, I know not if I shall be able to believe that my Honour is yet less than your Glory, and that I am in greatness inferior, nor less happy than you.

Agamée yet willing to retake others, Telamon withholding him said smiling, Ah! in very deed Agamée, he goes there by your Compassion not to retain poor Tarfis a longer time at Athens by the impatience that you see he hath to come out from thence. Let's reconstruct him I pray you to Tempé; and see only before a few Lines that his Impatience constrained him to make out.

You know undoubtedly Erafstrate the famous and so much renowned Physitian, not only by the excellent Experiences which he hath manifested by his Art, but by the profound and eloquent Meditations which he hath written above all that there is most concealed in the Nature of Man. Yea assuredly, interrupted Agamée, and I have admired a Hundred times amongst his Works, his Tract, his rare Draft of the Passions, where teaching us to know them, he teacheth us also to combat with them, and to cure our selves of those Diseases of the Mind whilst he prohibits us those of the Body. That is the very same, replied Telamon, you know the Friendship that the great President of the Areopagites hath for him. My Brother who had need to hasten the Judgment of his process and litigious Suit; which was the only Obstacle of his return to Zelie, prayed Erafstrate to speak to him in his Favour, and because he deserr'd it twice or thrice he thus pressed him.

I languish for some days of a Disease, which according to appearance, if I receive not some assistance, must necessarily take a course bad enough. This Disease is called Impatience which naturally still grows and increaseth and I see without speedy Succour, my Cure apparently hopeless. Famous Physitian of Souls and Bodies, I ask not for those noble Efforts and Endeavours which render you famous from Gange even to the Gades. Only vouchsafe to succour me with two words, that I be not the first sick one whom you will have left to dye. These words Telamon pursued, produced two advantageous Effects to Tarfis. The first that Erafstrate effectually made him have a very speedy Expedition. The second that this illustrious Personage having tasted and founded his Wit, would contract Friendship with him. Now be-

hold another piece which makes me call to mind an occasion, where this acquaintance was yet of more Utility to the Love of Tarsis : But although they are both in the same Leaf, by reason they are for the same Person, behold the cause why others were made between them both ; it will be good therefore that we read them before-hand, these here were made at another House in the Countrey that *Alcidas* hath a little off the other side of *Gonnes*. *Melicerte* and *Zelie* were come there to spend some time, and *Tarsis* was there with them. After they were departed and returned to *Calionre* he sent them these Lines.

I was seiz'd near to you, O divine *Zelie*, with a thousand Transports of ravishing Joy, but for these pleasant Moments, I have sad and mournful days, and so pass my Life ; did I think to recal your amiable Presence, by the deceitful Charms of a sweet Memory, all speak to me of your absence when I would think of you : go I to walk in the Wood where *Zelie* came to take the fresh Air, and the Shadow, unfortunate one that I am, all that I see there is, that the fair one is departed. Thou seekest her every where, my Eye with Care and Fidelity following that of my Love, the error which deceives thee ; thou seest a hundred places where the fair one was, but there she is not. Thou hast but the Pleasure there yet to see the green Turf where *Zelie* leaned, after her Paces, thou knowest it by the bait of a hundred Flowers that she made there to disclose and open. All the Gras hath taken a new Life, in those certain places where the fair One walked, thou seest Drought and Yellow with desire, that which her Foot hath not touched. In some places, *said they*, that she came to appear, they see that of a fair Green, the Earth is painted, they saw the Trees through desire grow, the Cherry to ripen was much more prompt, and her Hands chusing the ripest of its Fruits, made the others to blush with shame, because they had not bin gathered ; they yet saw there things metamorphosed, a thousand prodigious and surprizing Effects, and of the Miracles which she hath done, they yet see a thousand things, but what serves that to the happiness of my Life, all that's of my Dolor I conceal, and conclude that there I saw *Zelie*, but in fine, see her no more, let's now return to our Work. But before it be read unto you it's requisite to you to observe, that a little after *Tarsis* was returned from *Athens*, *Erafistrate* being fallen sick, caused himself to be carried to *Tempé*, there to take the benefit of our Waters whose Reputation you know is famous all over *Greece*. There were then a considerable number of Persons of Quality that by the self same design had there bin conducted, and there was not one but would have bin very willing to see and entertain *Erafistrate*. As he was indisposed and not in a condition to pester and intangle his Spirits with the Maladies of others, he had provided for that trouble in declaring at first, that he would not only not make but would also receive nor accept of any Visits. *Leucippe* who was also then sick a Bed, had an unexpressible Passion to see him : But he could not have that Privilege. *Tarsis* alone had *Erafistrate* who even in his Indisposition could not dwell Idle, wrote at *Tempé* a Treatise upon the Nature of the Light ; and a little before he had finished it, he shewed it to *Tarsis*, with whom he took pleasure to communicate his Works. *Tarsis*

sis was so charmed, that two hours after he had quitted him, he sent him these Lines.

Finish the principal of the Work to which none is comparable, make appear the day in it's Supreme degree; give light even to light it self; and from new Beams, enlighten the Sun. God drew out of the Chaos, the bright shining Light. Do with thy Pen what he did with his Voice; and by the Divinity of thy learned Quill, draw Light out of the confused Chaos, a second time. Until now it's splendor scarce visible. The day to us is dimmed and dazled, the more are we sensible thereof; and from it's proper and from its bright Glimps comes it's Obscurity. But pursue thy Race, and persist in thine Exercise; and three of thy days Journeys, goes throughout the whole universe to give more Light, which the Sun hath not done since three thousand years.

Although these Lines speak of the Creation of the Light more according to the Opinion of *Moses* whose Books my Brother had read which followeth that of the Greeks, who determin not that it was done with, or by a Voice, nor since what time the World hath bin made: Howsoever *Erasistrate* unto whom this strange Doctrine was known, so approved of this Piece, found it so to his good liking, and so much obliging, that although he was at the even of his Departure he could not yet leave *Tempé* without sight of my Brother, and went to seek him even to *Callioure* in the House of *Leucippe* whom *Tarsis* caused to be seen by this means. After *Erasistrate* had examined this Sick one, he found that the Remedies that they had until then Counsell'd him were quite contrary, and that he should loose himself in continuing them. So that *Leucippe* asking him for orders, *Erasistrate* who saw that all the cause of his Malady was occasion'd by nothing but his Melancholly, and who knew the naturally pleasant Humor of my Brother, said in pointing unto him, that he could not counsel him a better Remedy than that of *Tarsis*.

Melicerte, who sought but an occasion to make him to be valued by *Leucippe*, omitted not to serve her self of this, and from the self same Evening, discoursing with him on the Subject of his Indisposition, *said unto him*, that in effect she saw well that all his Malady was only the produce of an excess of Vexation; that she had diverse times observed, That when my Brother came to spend some time with them at their House, he was always better in point of Health; and that that had made her wish to him, that the Marriage of *Tarsis* and *Zelie* might still fix him in their House. *Leucippe* whom Family Reasons had made to take other Reasons for the Marriage of *Zelie*, answered coldly, that he believed not that *Tarsis* had that thought, and as she answered him, that she believed not also that it was very far distant: But your Daughter, *said he unto her*; hath she not formerly signified to you, that she would it should be to *Daphnide*? *Melicerte* to whom these words seemed to be a good Presage, answer'd him, that that was a Fancy of Youth, that had undoubtedly past from her. And I counsel you, *replied he*, to let yours pass also. She would not press him more at that time.

But some Months after, *Tarsis* so importuned *Melicerte* to make a second attempt and essay, that in fine, she resolved thereupon. She generously declared to *Leucippe* all that she deemed most capable to induce

induce him to consent to this Marriage, and amongst others she endeavoured to make him sensible, of the infinite deserts and worths of *Tarsis*, by reason it was from that solely that she considered him her self. As she at this openly amplified the advantage to *Leucippe*, he also openly explained his Thoughts to her.

But it was very cruelly for poor *Tarsis*. For *Leucippe* signified to *Melicerte* that it was a thing that she must not dream of, and gave her a thousand reasons. He added above all the Interest he had in a new League of Friendship and Confederacy, and told her but with a very severe Tone, that there should nothing be any more said of the Marriage of *Tarsis* and *Zelie*; that the thoughts thereof displeased him, and that she should not for the future make mention thereof, and thereupon he quitted her in furious Wrath.

Melicerte who is the most Virtuous of Women, and who mortally feared to anger him, was so sensibly touched with the method in which he spake to her, that she had not the power to answer thereunto, and so retired greatly afflicted into her Chamber. *Tarsis* who impatiently expected the success of their Discourse, was there as soon as she arrived there; and presently seeing her there sate down in a Chair, the left Elbow leaning upon the Table, her head upon one hand, and a Handkerchief in the other, her eyes bedewed with Tears, he divined by so sad a Countenance a part of his Misfortune. Ah *Melicerte*! said he expecting that she should speak to him, I ask you not for the answer of *Leucippe*, I too well see that he will that I dye, and that you have received some displeasure, by attempting unprofitably to save the Life of a miserable One. *Melicerte* answered him, thus I have yet more Sorrow than I am able to express unto you to have left you engaged in a design, where I foresaw so little Advantage and Satisfaction to accrue to you, and gives so much displeasure to *Leucippe*. And then she recited him a certain part of their Discourse. After this Repetition, they both were for some time silent. In fine, *Tarsis* reassuming the first Discourse said; I avow unto you, *Melicerte*, that which you now tell me would be capable to make me desperate; if I had not wherewith to oppose *Leucippe*: but the little Virtue you have painted in me to him, and by which you have endeavoured to Combat with his Averstation I am not astonisht that you have not bin able to vanquish him with so feeble Weapons, and the sole reason that he would have had to yield himself upon these Considerations, it is that they were represented him by your Mouth. But it is requisite, generous *Melicerte*, if you please to leave all there, that relates to the Virtue of *Tarsis* alone, and employ only the Credit you have with, and influence you have upon the Spirit of *Leucippe*, the kindness you have for him, and that which he hath for you, the Requests and frequent Instances of a Woman so generous and amiable as you are, and when this is done, you will see that you shall be Omnipotent with him. Not so *Tarsis*, replied *Melicerte*; let's not flatter our selves. If *Leucippe* had yielded in some respect to my Inclinations and Supplications which were instant, he would have done it this day, for I have therein forgotten nothing. But *Tarsis*, will you that I speak to you as a Mother? I know very well that what I am going to say unto you will presently fell down your Passion: But it's requisite

site that you make a generous Effort and Endeavour upon your self, and by the displeasure of some days you may spare one of many years. There is no Person or at least very few that hitherto know your Inclination; and as your diligence and research hath bin secret, your Honour, nor your Interest, are not engaged by a Rupture, as they may possibly be, if your Designs had more of Persecution. Ah Melicerte! interrupted Tarsis; I see too well where you would come. You have reason to be repulsed and rejected by so many troubles, and thereby would deliver your self from the Importunities of a miserable One. But alledge not here mine Honour nor Interest for a pretence; My Honour consists in nothing but in adoring the fair Zelie, and my Interest is but to dye, if I am miserable enough to loose her. *Melicerte, reply'd to him thus.* Tarsis, You ill interpret my Thought, and it seemeth to me, that by the manner that I act, you have no place to believe, that I repulse my self to serve you. Pardon generous Shepherdes, *reply'd* Tarsis, pardon the Transports of a miserable One; if in something of his Grief he escapes, who repelleth the acknowledgment he oweth to so much goodness. No *Melicerte*, be not weary and insinuate not, but rather oblige this miserable One, and your Generosity is gon even beyond that which it would have dared to pretend. It's also in this Generosity, that I place all my Hopes, and they shall never quit me, as long as you shall not have abandoned me. I will be to you still what I have bin, *continued* Melicerte: But what can I do since *Leucippe* hath prohibited me to speak, and in the manner as you have understood? Will you have me yield him occasion to believe that your Interest is more considerable to me than his Rest? God forbid, *reply'd* Tarsis, that I should have so unjust a Thought: But if *Leucippe* hath forbidden you to speak, he hath not prohibited your Wishes, and provided you would wish that which to me would be happy, it seemeth to me that I should not know how to fail to be so. Alas, *reply'd* Melicerte, what shall secret and important Vows be able to do, where neither my Prayers nor Reasons can effect nothing? They will be able to do this, *reply'd* Tarsis, that *Leucippe* calling to mind in the end, all that which he ought to do for you, he will have a great deal of Trouble to resist so long a time, your desires. They will make him, not to take it any more for a Fantastical transitory Passage, but a fixed Resolution supported by Generosity and Constancy, and if they produce not that Effect, they will at least wise cause me to dye less unfortunately, when I shall see that you will not have abandoned me. He would have cast himself at her Feet in finishing those words: But *Melicerte* impeding him, *said unto him*; Tarsis since you believe it not requisite that you repulse your self, let's essay what our Patience will be able to, and let us refer the rest to the Gods. In the Sequel she gave him some Counsel, after what manner and method he should live with *Zelie*, not to wound the Spirit of *Leucippe*, and above all, she recommended to him to take heed, that he should not be found with her Daughter.

Whilst *Tarsis* and *Melicerte* discoursed after this manner, the young Shepherdes was in a corner of the same Chamber where she was retired to leave *Tarsis* and her Mother the Liberty of a Conversation, the Subject whereof she was not Ignorant, and where she therefore belie-

ved that Decency permitted her not to be present. Howsoever they spake so loud, that it had bin very easie to her to understand them ; and as that amiable Daughter had since the avouching of her Mother followed with willingness enough, the bent of her acknowledgment and Inclination, which gave her some liking and kindness for *Tarsis*, it is easie to Judge that it was not without Grief, that she learnt the resistance of her Father. Also her eyes were not without some Tears, when this Shepherd discoursed *Melicerte*, and although those of her Mother had possibly bin the Occasion, she had notwithstanding given the major part by a disgrace wherein she had as well as himself the principal Interest. *Tarsis* approached to her in going forth from the presence of *Melicerte*, and accoasting her with an Action very Passionate. Amiable *Zelie*, said he unto her, you see a Man who would be in the last Desperation, if he had not a Mother and a Mistress so generous, who is assured, that nothing shall be able to move or shake their Constancy, and will finish with Courage that which they have began with so much goodness. *Tarsis* replied she, if you were not very generous your self, you would not accoast me but with reproaches, and 'tis a strange thing, that instead of an Acknowledgment of the Obligations I have to you, I should be the cause of giving you so much displeasure. But that you quit not also this unfortunate One, who seems not but destinatid to do you Evil ? and that you serve not your self by the Counsel of *Melicerte*? What *Zelie*, cryed *Tarsis*, you also give me those Counsels? Ah ! I did not find them strange from a Mother who believeth not always a duty to enter into the Passion of her Children : But that you your self should Counsel me to loose you, and to do worse by me than *Leucippe* can do, pardon me *Zelie*, if I say that in that I find you more cruel than he. He will do me evil: but you without Compassion take from me even Consolation it self, since I expect it but from you. You Transport your self very easily, replied him sweetly *Zelie*. If I give you this Counsel, do I take from you the liberty of not following it? No replied he; but when one gives such Counsel to another, that is to say that one is very capable to take them for ones self. If I were capable to take them for my self, sadly, replied *Zelie*, I should not have had to do but to give them to you. For you know *Tarsis* that although there must be two Persons to make Friendship, there needs but one to break it. But also, added *Tarsis* with a deep Sigh, when one would not violate a Friendship, one Counsells it not to another ; for there must be both the one and the other to conserve it, as there must be two to make it. *Zelie* was some moments without replying him ; afterwards lifting up her eyes towards him, which she before had fixed upon the Earth ; then when one better loves the rest of his Friends than his own proper, said she unto him, one looks not upon that which one would one considereth not, but their Advantage. It is true *Zelie*, replied *Tarsis* : but when we well love our Friends, we believe them not to be of greater Advantage than our Friendship, because we judge of them by our selves. But replied she, (beholding him always with eyes where the Regret with which she had given him, this Counsell was well painted) when I see that this Friendship causeth you not but so many Evils, can I figure my self that you may have

some advantage thereby? and is it not my Love to you, much more when that in the expence of my own proper Affection, I wish you another much more happy? no, answered yet this Shepherd passionately; Nor that *Zelie*, one cannot when one well loves his Friends to wish them a new Friendship, because one believes not, that another can equal that which we have for them, nor who is worthy of their Amity: But that which we should, it is to do that on our part, which may prove happy for them, in despight even of Fortune. For in fine, *Zelie* Friendship it's not of those benefits which depends of the hazard of their Success, all it's Perfection consists but in our Heart alone, when the Heart is faithful and constant Friendship is perfect, and when 'tis perfect, it is still very happy. Alas *Tarsis*! replied *Zelie*, in conclusion with a Sigh, wherefore are you then unhappy? *Tarsis* well understood what would be said in these few words, and the Consolation which he had re-inflaming him with a new Ardour; My amiable Shepherdess, said he to her, I know your Fidelity and Constancy: But tempt no more also mine, and believe that I prefer my misfortune to all the Felicities of the World, provided that you would permit me to hope in despight of the Cruelties that *Leucippe* hath for me.

Aye *Tarsis*, replied she unto him, I will hope that the Aversion of *Leucippe* will change, and I could wish that we would hope it together. What? replied *Tarsis*, you replace me therefore yet in the change of *Leucippe*, and I shall always be unhappy if he changeth not? *Tarsis*, continued she, if 'tis requisite for us, as you said before, to be happy, there needs but Fidelity and Constancy, you shall so find me as long as I live: But it concerns me not more to answer you to any thing, if you demand of me that which depends not but upon *Leucippe*. As she finished *Leucippe* entred into the Chamber, and surprising them both there one neat to the other, though in the presence of *Melicerte*, he could not refrain to signify Displeasure, and passed into the Garden, not uttering nor speaking one word to *Melicerte*. This Wise and Virtuous Woman, as I have said, dreading nothing more in the whole World than to anger him, went there all disquieted after him with her Daughter; and I admired a thousand times the address, the sweetnes, the complaisance wherewith she essayed to repair, restore, and revive his Spirits.

In the mean time *Tarsis* had in his Soul many more regrets, and anxieties, than I can depaint, and principally, when he dreamed that his love having sparkled forth, he would always be rendred suspect to *Leucippe*, and deprived of that sweet liberty he had before, to live near to *Zelie*, in the familiarity of a Brother, and that consequently he should loose his very principal Consolation. 'Tis not that *Leucippe* did not continue to see him with a very good eye in the House; for as he knew by means of *Melicerte* and acknowledged a great Friendship for *Tarsis*, he had always for her that Complaisance to receive him civilly into his House: But he would no more permit him to have any Conversation with *Zelie*, imagining it was that which entertained their Affection, and thinking to repulse them by little and little by this Constraint. A great error, not to know that Love is a Fire whose Heat is the more redoubled by it's being held shut up, and it is a Torrent which doth no other than swell greater by the Obstacles that

one opposeth it; It is true *Leucippe* knew not that their Love was yet formed or well knit, and he believed it to be but only Friendship as yet; In such sort that to hinder them to pass further he observed them with so much exactness, that *Tarsis* suffered infinitely: for to please him, he abstained not only to speak to *Zelie*, but it must be so that he hindered him to look upon her, unless it were with a kind of indifference, and was constrained that for keeping his Court with *Leucippe*, he must also almost testify an Aversion against his Daughter. In such wise, that before *Leucippe* the two Persons of the World, which loved most one another to be in a Chamber without speaking, without approaching, yea even without looking one upon another, if their Amity did not sometimes steal a look, un prevented by the Father, but I more bewail *Zelie* than *Tarsis*, by reason that in this vexatious Constraint it was necessary that she should pretend Liberty and Joy, when *Tarsis* went and passed a long time, without sight of her. That was the time that she must manifest more of Merriment, for that was the time when she was most observed, and the least sadness she had missed not but to be imputed to her Affection. It is true she had a marvellous command over her Spirit and Wit, and she did so well counterfeit sometimes her Indifference that *Tarsis* himself was sometimes thereby deceived, and she would make him reproaches. Now I have told you a part of all this to give you some sight and understanding of this Elegie that *Tarsis* made on the Subject of this Constraint.

Bewail a little my Lot, adorable *Zelie*, give some Sights to the misfortune of my Life, and refuse not the dolorous Complaints of a Lover, that which the least Evils easily obtain, you know the rigours of my sad Fortune, I demand not but that they may be to you common, can you be happy, and I alone unfortunate? I will only have all the Ills, but let's both bewail them. The Heavens which made you to be born in such an adorable State made you not so to be miserable, you would have had much less Grace, which gives not so much of it to those whom it loves not, but if it have not made you to be miserable, it was not also to be unpitiful, if it mixeth Tears in your eyes if hath so many inticements, Ah! it was to weep over the Evils, that they have done, they have done all mine, beloved *Zelie*, I should not have had without them such bitterness of Life, they would see me in Tranquillity and Free even to the last Point, and I should be happy, for I should not love. But what do I say? Ah *Zelie*! excuse this Blasphemy, if there be any one happy, it's he whom you Love; and since your eyes have deigned to charm me, I should be too happy, if I durst love you, it's not my Love whereof I have cause or place to complain, I complain much rather because they would extinguish it, and that an obstinate Father, will not permit me your heavenly Presence liberally to adore, in all places he spies me, and without Interrmission, he takes notice of me, or if I accost you, or look upon you, one cast alone towards you is scarcely permitted me, if it be not one of those given by an Enemy or Enemies. What Torments, great Gods, what difficult Constraints, to be seen reduced to these cruel Pretences; and that uneasly great Passions can subject themselves to so many Afflictions? Alas! thus a legitimate fervour lie conceal'd in the same

same Method that one would conceal a Crime, must a Man see himself so reduced to betray himself, and to love so much, and yet pretend to hate? I am not more able to do it, *Zelie*, and my Soul is constrain'd this day to finish this mortal Dissimulation, my Love goes to appear, and I go to discover it, *Zelie*, they go to see, and I go to dye.

Tarsis had taken a time when *Leucippe* was gone to fetch a Walk, to present the foregoing Lines to *Melicerte* and *Zelie*, and the Mother gave them her Daughter to read when the Rain unawares drove in *Leucippe*, and he found them in the Hands of the young Shepherdess. She was presently much surprized, and would rashly have hid them, but even that put an edge to the desire of *Leucippe* to see what it was, and I cannot tell you what complaints he made not to *Melicerte*, when he knew it.

Tarsis and *Zelie*, for a very long time in this mournful manner led their Life: but in fine the Friendship of *Leucippe* for *Melicerte* carried him away by her Policy, so that by the generosity of this incomparable Mother whom we seconded *Philiste* and my self, by all our cares; *Tarsis* saw himself at the Even of his good Fortune after which he had sighed after so many years. I will not stay here to mark you out his Joy, nor his Transports to the change of so desirable a Fortune; for as you your self have very much loved, you should better be able to conceive these things. I will only read you these Lines he made in that time of his Patience to press *Leucippe* to conclude this Marriage. He made them in form of a Request, and very much after the method of those that he had seen when they served the Senate at *Athens* whilst he was there, solliciting the litigious Suit of my Father.

A poor and unfortunate Lover, humbly remonstrates and makes request, saying that the same days Journey that his eldest Son by *Hymeneé* entred your House, the younger was clapt in Prison. The unfortunate one without Defiance and under the fidelity of an Alliance came to the Solemnity of a Marriage contracted, and for this Ceremony, he led the Company, made the Sports, the laughter, the chearfulness, the youth, the liberty, the pleasures, and the indifference, and amongst the joy and delight, the Imprudent took no heed to the Snares and Ginn's that they prepared for him. When Love learnt the mystery, and *Hymen* that had done it without having bin contracted in this Divinity, the whole Destiny having conducted wholly this sacred *Himenée*. Then he became furious, Fire sprang up in his eyes, through despight he poured forth Tears, and arming himself with all his Weapons, he ran nimbly and lightly, and protested to avenge himself, and in his irredoubtable Fury without discerning the Guilty, for a Sacrifice offered up himself. The first he met withal, Alas! I was that miserable One. Immediately with a thousand or rather a hundred Darts he overwhelmed me. He emptyed his Quiver, but I therefore resisted him; when I perceived my self that *Zelie* was of that Party also and perfidiously sent him the last Dart that he cast at me. This Arrow done to satisfie him, that which his own were not able to do, for immediately I was felled down, and even at the same instant wholly overcome, and soon without Compassion he loosned

the string from his Bow, and with a thousand inhumane Knots, binding my hands and Feet, delivered me as a Reward into those of the Shepherdess, who a hundred other blows gave me, and wickedly imprisoned me, but in a Prison so strong that it's not possible for me to get out, and that herself could not thence draw me though she would ; for this Tragical Adventure was wholly done by Magick Art, and you only have a Right to undo the Enchantment.

This therefore, considered my Judge , my Redeemer, Refuge, attended, that being innocent and for a long time languishing, it is not for your Justice to prolong my Torment : By your gracious Favour let it be appointed, that rest may forthwith even immediately be given me, and that for to make recompence and reparation for my Pain, within three days at most, the inhumane One for a punishment may be committed to my Discretion, to order a Correction, in effecting which you will execute Justice.

Telamon having finished the reading of this Paper, the *Areopagite* took it out of his Hand, and as it was in some respect one certain piece of his Occupation, he took Pleasure to read it over again. *Leucippe* also found it very much to his satisfaction , *Telamon* continued the Sequel, and he was pleased to sign it with his own Name.

So you see that this Marriage was wholly resolved on : But admire the misfortune of poor *Tarsis*; for the succeeding day *Leucippe* fell Sick. I know not whether it was through a purely natural Indisposition, or by the Vexation that his litigious Suit had given him, or by the Efforts and Endeavours that he had made upon his Spirits, to overcome himself on this Marriage : But so it was, that a high Feaver seized him with such Malignity that in less than eight days he raved, and talked idly. There Desolation came and took place instead of the Joy, that prepared it self. Behold the prudent *Melicerte* who passionately loved him , grieved excessively, and *Zelie* in an Affliction inconsolable. For besides the Love she had for her Father, as *Melicerte* loved her Husband, that is to say, infinitely. Besides the Obstacle that she saw in the success of her Affection; that is, that *Leucippe* perpetually named them, she her self and *Tarsis* in his raving Fits. That was not strange, by reason that being fallen Sick, at the time that he had the Marriage in his mind, the fresh Impression and Smack thereof, might make him naturally speak more of that than of any other thing; even as those who rave, rage, ordinarily dream of the Thoughts wherein they were , when they fell asleep. In the interim , *Zelie* by a scruple of Friendship and Tenderness for her Father, went and put it into her Mind that she undoubtedly was the cause of his Disease, and that possibly she should be the cause of his Death. Behold her therefore in so great grief and trouble of Mind , that she also fell Sick her self with Affliction, and almost, even to Extremity, I will not however declare the Complaints and Moans and Alarms of poor *Tarsis*, nor yet speak of the care and good Offices that he rendered her during her Illness.

She was fortunately restored, and revived before *Leucippe*. But however I know not if I ought to say Fortunately ; for it was not but with a Resolution undoubtedly worthy of a high Virtue, but which cost poor *Tarsis* exceeding dear.

Leucippe yet continued Sick, but however a little better when *Melicerte*, whose Cares, Toyls, Troubles and Afflictions, that she had had through the indisposition of her Husband, was reduced to the necessity to think of her self, she came to walk on the bank of the River to take the benefit of the Air, and exercise her self a little. I gave her my Hand on one side, she with the other held *Philiste* by the Arm, and my Brother aided the fair *Zelie* in walking, holding her by one Arm, and she held in the other Hand her Crook leaning on it, her weakness by her late Indisposition, constraining her to follow softly after us, not being able to go faster. During the time of the Walk *Tarsis* told me that he found her speak Idly and Fantastically; so that he understood not what she meant or said; and through the disquietude he had by reason thereof, he frequently asked her if her Disease reseized her. At length after much pressing, he saw her betake her self to Weeping. *Tarsis* yet more alarmed, impatiently asked her what she ailed, and seeing the first Instances served to no purpose, he conjured her by her Love, and by all he knew might have most influence on her, to declare to him the cause of her Trouble.

At length *Zelie* having discharged her Stomach of the Hickhecks or Yexing which hindred her Voice, and seeing us so far, as not to be able to hear her, resolved to speak to her thus. Alas, *Tarsis*, you pres me to tell you a thing that I am much more desirous to let you know; But I avow you, I know not how to undertake it when I conceive that from the Moment that you shall learn it, you will be angry with me, and possibly will hate me. *Tarsis* was much surprised at these words and could not divine what they meant. For me to hate you, replied he, O *Zelie*! you must then tell me that you love me no more, and although you should tell me so much, I should rather dye in the Field, but should never be able to hate you. I am yet less capable not to love you more, replied *Zelie*. There she stopped, and *Tarsis* seeing that she did not unfold him the rest, asked her what she had to say unto him. And as she saw her Mouth opened twice or thrice, ready to speak unto him and as often to shut it again, and to utter nothing but Sighs, behold him in the greatest trouble of the World. What is it therefore, fair *Zelie*? said he unto her. Make me not to languish any longer. For in fine, whilst I know not what it is, I fear a hundred thousand Evils which I imagine, and yet others which I imagine not. It is true, replied she, wiping her eyes, that I am a Fool thus to alarm you, and to believe you, and to believe you could be angry for a thing that you undoubtedly would find just, and even for the weal of our Friendship.

At the uttering these words, she said unto him, with the fairest Colour that she could there find, that whatever Effort or Endeavour *Leucippe* had made upon her, his Aversation against their Marriage still continued undoubtedly, that it was assuredly that which had made him Sick, and which held him and entertained him in such perplexity that his Life was in danger; and that if he should dye, she should never be exempted from that Conception, but that she had bin the cause thereof that all the World would have the same thoughts, after they should hear any mention made of his Disease, and what he had therein said

said, and of all that which had passed, she therefore besought him, to abstain a while from seeing her, for some space of time to observe what would thereby be produced in relation to his cure and recovery. Whatever proportion she had made to this discourse, *Tarsis* was so Surprized, that he remained all in confusion, and amazed. His dart fell out of his hand, and left goal so that of *Zelie*, and judging by the cross of all the counterfeiting and dissembling which she had used, that her resolution was to infringe the course of their friendship and amity, and to sacrifice it to an imagination, that to him appeared Fantastical and Frivolous: he crossed his arms athwart his stomach, and held himself a long time in that posture, not being able to speak, only casting his eyes on her, where grief said a thousand things, that his Tongue could not express.

In the mean time *Zelie*, who divined the state of his Soul and mind, not only by his countenance, but yet much more by the affliction that she felt in her own heart, was very willing to say something to him to console him for the evil she had done him, and a hundred times she hesitated and stammered, to retract the word she had spoken and let go. But on the other side the Image of sick *Leucippe*, and sick as she believed by the displeasure that she had caused him, re-animated her vertue to combat against the tenderness of her affection; So that after having held for some time her eyes down upon the ground remaining silent, she thus re-assumed her discourse and said. I very well see, *Tarsis*, that that which I have said hath much afflicted you, and I am not much astonished at the effect it hath had on my self. For in fine its requisit you should know, that 'tis through the rude and churlish combat between my duty and my friendship, that I am reduced to those extremities you have found and seen me in. But its withal requisit, *Tarsis*, that you make this reflection with me. You see the condition, wherein my father is; Will you, that I be, (I tremble to speak it, and only to think of it, but in fine it's that, which possibly may arrive) will you, that I be the cause of his death, and that I render my self the shame, and horrour of my family? Ah! *Tarsis*, you would hate me your self, if I were capable to suffer it, and if you punish me not by your hatred, the Gods would punish us both. I very well know that you will make my thought pass for a vision, and a Chimera: but I have but one world to answer you. Either it is true that *Leucippe* will have us married, or it is true that he will not, if he will he will suddenly recall you, if he will not I ought not to think thereof any more my self. Have you said enough, cruel *Zelie*, quoth *Tarsis*, at that very passage; where or what more remains for you yet to say, to thrust on my dispair any farther? Is it not yet enough that you have testified to me, that you would defeat your self of me, without giving so many reasons which serves no other than to shew me the premeditation, with which you make me dispair, and the care you have taken to heap up wherewith to combat my resistance, and wherewith to ruin me? Are these then the fair meditations of your M^lady, and is this the fruit of the vows that I made for your health? you come to tell me, and oppose me with the sickness of a father. But is it by his own order at least that you make me this fair, and Eloquent Oration? No *Tarsis*, replied she, but it is by the order of my duty, which is yet more to me than my father. Therefore cryed he out all

Transported. You oppose me with an Imaginary duty; though you have nothing more of a father to oppose me withal; and you come to make a pretext to betray my love, when *Leucippe* hath approved and confirmed it! You are born and carryed away, *Tarsis*, replied the Shepherdess with a thousand tears: But I am taken only in my own Mischief, and in a common disgrace wherein already I am undoubtedly the most unfortunate; I will yet see my self overwhelmed with all reproaches. O! Cruel one, said she unto her, these reproaches touch you but little, and you very well prepare your self thereunto, and are prepared to make me this discourse. But believe not that I make you do it long, I will put my self very suddenly in a state where I shall never be able to make you do it. He became silent there, and continued his eyes a long time fixed upon the ground, sometime lifting them up towards heaven notwithstanding, where he stretch'd out his arms also sometimes as demanding vengeance, for the cruelty of *Zelie*. On the other side, these last words had also penetrated the heart of *Zelie*, the Shepherdess, with so vigorous a pain, and gave her such an apprehension, that carryed and bare her away to such a point of extremity, that she knew not where she was. At length she bare their silence asunder, and tenderly said unto him with a voyce feeble enough: Well *Tarsis*, is this what you have promised me, not to hate me for that which I was going to tell you? At these words *Tarsis* looking upon her with eyes capable to cleave any heart with pitty, and whence Trickled a Thousand Tears: Ah! *Zelie*, said he unto her, I do keep you my word too well, and if I could hate you, you should not see me in the Transporture, nor the despair wherein I am. Then he beheld the Shepherdess grew pale, and in effect the fatigation, and faintness with the grief and pain joyning themselves together to the great weakness wherein her disease left her, caused her to fall to the ground; and possibly it had not been without dangerously hurting her, so did all her strength abandon her all at once, if the shepherd had not upheld her in her fall, and caused his feet to lean at the foot of a tree very near them, grief and pain had toyled him, in such a nature, that he neither dreamed of calling us, nor yet to fetch water from the River, to cast in her face & cause her to revive, so that poor *Zelie* remained there a long time without speech, without strength, sence or motion, unless some affectionate amorous aspect which she piningly, and pittifully cast upon *Tarsis*, who with one-knee on ground held one of her fair hands between his, and endeared them with an infinite number of tears.

Never was Spectacle more touching, and *Melicerte*, my self, and *Philiste* were the mournful Witnesses thereof. For as we took notice that there was some time past, that we had not heard them behind us, I returned to see what was become of them, and we discerned them afar off in this lamentable condition. I advanced forward toward their Succour, and having made *Zelie* revive, we caused her to be carried to *Callioure* by some Shepherds where we followed them all very sad and mournful.

The Morrow we returned, my Brother and my self, from this Hamlet to *Callioure*, to learn some News of the State of *Leucippe's* Health and of hers, when a little Shepherd gave this Ticket to *Tarsis* which is doubtless

doubtless the Original which she kept. For see how many Lines she hath begun and blotted out afterwards, before she would determin with her self in what manner to write to him, see how many razings out and words changed and replaced, and all that marked out well; the trouble with which she was agitated! But behold what she writ in Conclusion.

ZELIE to TARSIS.

THIS is to reiterate you the Request I made you Yesterday, whicb I write you this day. You may judge of the violence I suffered by the State wherein you saw me, and the excess of my Dolour ought in my Apprenson purge me from your Reproaches, I hope that Leucippe will be touched, and that when his Life is out of danger, he will have a care of ours: But in waiting I demand and desire of you but three things; Not to see me till the State of our Affairs are changed to preserve your self, and not to hate me.

ZELIE.

The same reason which hath made me already pass by many other things, yet impedes me to stop me here, by the Testimonies that Tarfis gave of the grief that Letter had caused to fall upon him, and to declare unto you how many times he re-perused it, to see if he were not deceived, and if he could not find there some favourable word to disabuse himself: for if I should dwell upon these Particularities, 'twould be to have no end. When he was well confirmed in the Truth of what he saw, he was born away by a thousand Transports which cannot possibly be imagined. But in conclusion, he was forced to resolve, and having his Soul full of anguish, but yet at the self same time full of Love and Respect for Zelie, he entred into the very next House, where having taken Paper he wrote the answer that you see, and besought me even my self to give it to that Shepherdess.

TARSIS to ZELIE.

THERE is so long a time past that I have bin unfortunate, that I should thereunto be accustomed, and possibly also, constant in some Disgrace or other; but that of this kind is to me a Novelty; the same Hand who was wont to solace me, in times past, makes me despair this day. I have not, nor do find wherewith to contradict it, since it depends upon the Health of Leucippe. My Life is in such a Nature at your beck, that you have a right to redeem his, and not being capable to loose it at your Service in particular, I shall verily Sacrifice it for the Health of some of yours.

TARSIS.

You see Agamée that this Letter is in the end of all our Papers, and the last that Tarfis writ unto her. And there was the State of his Affection

fection and of his Disgrace, there was not any thing left of change, unless it were that Leucippe was perfectly recovered afterwards, there remained but a little trouble, his Indisposition seemed to have added to his natural melancholly; when the conclusion of the Marriage between Tarsis and Zelie had bin obstructed by the strange Accidents that you have known and understood.

There remains no more to me to addyeu, but a Circumstance which will undoubtedly make you bewail him more than any other thing. Besides the accident which hath happened, Leucippe overcome by the vertue and complaisance of Zelie, declared to me even yesterday that although he had not any way signified to his Daughter nor yet to Melicerter, any kind of thing, he was however resolved immediately upon his recovery, to accomplish the desire of these two unfortunate Lovers, with the Felicity that my Brother had so much desired.

Telamon having thus finished, Agamée resumed the Discourse, and signified to this Shepherd the extream satisfaction he had received in their reading and his recital. It's requisite that I avow to you, wise Shepherd, said he to him, that what admiration soever, I had had for Tarsis, combating and performing so many rare Exploits and noble Feats with his dear Telamon at Chalcedony, and at Panticafe, I have had no less an esteem for Tarsis loving at Tempe, and if I have infinitely bewailed him, in the Prisons of Lysimachus and of the King of the Bosporus, he hath not made me les compassionat in the Shackles and Fetteres of the Vertuous, but too delicate and too scrupulous Zelie. For in fine, if at present she were not possibly, rather in a State to be bewailed than blamed, I could not refrain, to have her tast the ill of this superstitious Imagination which had caused her to banish Tarsis so unfeanably without doubt, (as you have said) as she hath done & and hath bin the cause of all the misfortunes which have hapned them afterwards. But I am no more astonished now at the strange Disquietudes of Tarsis to know what possibly may become of her; for I see not in all that you have taught me, any thing that can assist me in never so small a manner to divine what could have bin the Subject or Ground which should cause her to disappear for solong a time. I cannot find any reason, nor do I imagine why she should flee from her Fathers House, nor be disposed to fear she should be carried away by any Rivals; since that by good Fortune, particular enough in a Man who loves so fair a Person, I apprehend not therein Tarsis hath bin croſſed and thwarted. I see well that it is the great stayedness wherein she hath bin brought up and educated, the Prudence of Melicerter, and the small hope that they also found to walk upon the Track of Tarsis, which hath warranted her from so uñiversal an Evil in Love. But whatsoever it be, the leſs I see the cause of the loss of this Shepherdess, and the more I apprehend some mournful Accident, whereof there is not yet any discovery made or distrusted. They afterwards had some discourse on this Subject, and as it grew exceeding late, Agamée took leave of Telamon who promised to go and see him the next day.

The End of the Second Book of the Second Part.

Tarsis and Zelie.

The Second Part.

The Third Book.

THe amorous *Tarsis* continued in the mean time, searching her out with all the diligence of a Man, who saw his Salvation and Health fixed, in the discovery of that whereof he was in pursuit. He had soon crossed over a great part of the Forrest, and judging well, that Women could not walk so many Steps in so short a time, he returned upon his first Track, and repassed twenty times by the same places, without meeting that which he hoped and was in quest of. In fine, weary of so unprofitable a search, and seeing the night began to increase and thicken it's obscurity, and to take from him the means of discerning the Objects that presented themselves to his sight and view; he had recourse to the Voice, and made all the Forrest resound and echo of the Name of *Zelie*. But nothing made him an answer but the echo of the Mount which he nearly approached unto: so that after having unprofitably run on all sides, he was in the end constrained, as well through his Grief as Pain, and by the want of Strength, to betake himself to the foot of a Tree, where he lay also smitten with displeasure, whereas he was before animated with Joy, there a thousand mournful Thoughts came crowding to dissipate those Beams of hope which had some Moments before bin re-given him in the day, and fear succeeding this same hope, it made in his Heart a new Combat, between these two Passions in which his reason was a hundred times ready to leave him. So that he addressed himself to things insensible, unto whom he spake as if they had bin able to understand him, and 'twas only occasioned, through the small effect of his Fear.

Sometimes he complained to the Trees, accusing them by their thickness to have taken away the means of following the sight of his Shepherdess, then he would address himself to the Sun, to have too soon precipitated and hastned it's going down, and reproached it to have formerly stopped it's Course for a less important Occasion; and soon in returning to the Vail or Scarfe of *Zelie* that he had gathered up, and approached it to his Mouth with Transport, he seemed to conjure it to tell him if it was not true that his Shepherdess was yet living, and to demand of it the cause of her absence and the places of her retreat.

A profound Silence had succeeded these Complaints, and his Grief shut up again in his Heart, was no otherwise expressed than by Sighs which he was forced to burst forth time after time, when he heard the Noise of some Persons speaking, and having thereunto lent an ear, he judged they advanced towards him. Their Voices appeared to him to be those of Women, and with the attention which he thereunto gave, he understood that one said, I am not come yet out of my night, but it is time that we retire our selves, to morrow we will come to seek your Vail.

These words made Tarsis to judge that these were the Women he was in quest of; and indeed he soon understood the Person to continue after this sort. *Without lying or dissimulation, yours is a sad Destiny, to be reduced to take flight from your Parents, to hide yourself in the Forrests, and know not which to fear, either savage and bruit Beasts or Men. But is it possible that the Son of Alcidias hath not bin adver-tized, that he hath not bin touched, and that you have no News from him?* These words seeming to be marvellously relating to those of Tarsis and Zelie, strongly alarmed the Heart of the Shepherd. He knew not whether it were better for him to speak and make himself known, or whether he should content himself, and softly follow these Persons and attempt to learn the place whereunto they retired. His Love growing Impatient, pressed him to name himself, and go to cast himself at the feet of her whom he took to be Zelie, and to go and make her see the injustice of a doubt, which seemed to him to be outragious, but the fear that he saw them in, to be known, gave him apprehension that it would make them flye in his approaching them; and as one of the precedent nights, when he named himself to Zelie upon the River, the design of making himself known, had so ill succeeded, he had a thousand Fears to be no more happy in a secnd Attempt and Probation. In this perplexity he knew not what to determin, yet notwithstanding, he still rose up without making any noise, when he understood her who had not yet spoken, answer the other thus after sighing once or twice or thrice. Ah! Cousen, the Son of Alcidias shall always be the same that he hath bin, as my Brother shall never be other than cruel and without Pity. It's therefore my Resolution having well thought thereupon, I believe it is better for me to embrace the Condition which I refused, and to give my self solely to the Gods, since there is nothing but Inconstancy and cruelty in Men. These Terms all obscure as they were to Tarsis, did not but too much enlighten him the entire doubt which held his mind in suspence. He very perfectly knew by that Voice that the Person who so spake was not Zelie, and that Fortune had taken Pleasure to abuse him by some resemblance or similitude of Height and Habit, and by an equivocation of words. It is not possible to express or conceive how much Pain and Grief seized him at the same Instant; he had before listed up himself half, he had then but one Knee upon the ground, and his hand leaning against a Tree, at the foot whereof he was fate, making the last Effort and Endeavour, to finish the putting him in a condition either to follow these two unknown, or to go and cast himself at their Feet according as he should there determin by his last Resolution: but after he had understood these words, his Strength and his

Hope left him all at once, and he fell again through weakness at the Foot of the same Tree, as at the felling down of a Man whose sense of feeling had abandoned him. He remained a long time in that state, and so much out of himself, that these Persons went away farther off without his speaking to them, nor had he any desire to do it. However he retook his Spirits, and in some sort came to himself, and Love which in a moment came to stifle in him all sorts of Curiosity, had no sooner let him loose the occasion of satisfying it, but it rekindled and tormented him afresh, and gave him a more impatient desire than ever before, to know what these unknown Ones were. The name of the Son of Alcidias that they both had pronounced made him see enough, if he had not some Interest in this Adventure himself, undoubtedly some of his Brothers had. But this consideration contributed nothing to the desire he had to rejoyn them; his Love permitted not his Heart should possibly be sensible of other Motives but of those that concerned his Passion.

He was not tormented, but by the Inquietude to know how this veil of Zelie was fatally fallen between the hands of these Strangers. He railed himself more unquiet than ever, and impatient to repair the fault which he had committed, in not enlightning himself, he ran with all his might to the place where he imagined those Women were gone: but be it that he understood them walking they hid themselves behind some Bush, be it that he took not the way that they had held, so that it came to pass, that it was impossible for him to find them again.

That was then a strange redoubling of his disquiets, although that they were already such before that time, that it seemed that they could not augment, for this poor Shepherd sought in his mind, what he would have asked of these Strangers, and interrogating himself of the manner wherewith these precious Relicks of his Shepherdess could possibly come into the hands of one unknown, he drew out the most dismal Conjectures, and of all that he had said himself, he said nothing but what would bring him to despair. It must not be more doubted, *cryed he*, but that Zelie is dead, and it cannot be but by reason of her death these spoils could fall into other hands. Ah Fortune! Fortune! Wherefore delayest thou so long to assure me of the Death of Zelie. Oh Oh Fortune why dost thou take Pleasure to abuse me, and prolong my Life by such deceivable Hopes? But idle Shepherd! *replyed he*, a little afterwards, it's of thy self that thou shouldest complain much rather than by that of Fortune. Had she not already sufficiently advertized thee of thy Misfortune? Couldest thou doubt of the loss of Zelie after all that had past that deplorable night, where she made thee understand out of her own mouth, that she had an intent to loose her self? Was not this enough to infuse Courage in thee to follow her? Was not that enough to incite thee to seek the Remedy, that the Gods have in the end, bin obliged to Counsel thee themselves by their Oracles? and when thou hadst not bin assured that Zelie was not more in the World, the sole doubt of her loss should not that have bin more than sufficient to oblige thee a hundred times to dye? Without doubt this was fortunately that his hand found it self disarmed in the time, that he abandoned his Soul to the Transports of

his Grief; for if he had had his Dart, yet it could not longer have deferred to have put an end to a Life that he conserved but by regret, and which he believed he could not prolong without shame. The precipitation of the Course wherein he found himself engaged to follow these unknown Ones, had not given him leisure nor time to retire from the Body of that furious Brute that he had slain, and the night permitted him not any longer, to disengage himself from the place where he had left it, he was obliged to retire himself without doing himself at that time any more evil than those mournful and cruel News had given him. But his despair held not there a long time.

The Morrow *Telamon* arose very early in the Morning to go to see *Agamée*, as he had promised the preceeding evening. *Philiste* who would go to render her Devoirs to the wife *Melicerte*, whom she saw every day after the accident of her Sister, clothed her self to take the Air, and chiefly, to take occasion to walk part of the way with her Husband, he would not go forth before he had made a turn in the Chamber of *Tarfis*, to learn why he retired so late the preceeding night; and also to know if he would not be one of the Party to which he was very willing to engage him, whereby to have diverted him, he opened the door of his Chamber, and entring was very much surprized, to see him in all his Cloaths upon his Bed, which appeared not to be unmade; and much more yet when he observed his head uncovered, his Hat upon the Floor, one of his Arms hanging over the Bed, with some signs and marks of Blood, and the other folded under his Body in so odd and constrain'd a posture, that it could not have bin possible for him to have had any rest or repose. But it was a much greater amazement, when he approached him nearer, and saw the Coverlet all besmeared and poor *Tarfis* weltring in his Blood. He made a great cry, called for Succour, and all in confusion seeking and searching after the Wound of this unfortunate Lover, he observed that he was layen upon an Arrow, which the weight of his Body had broken, which yet he held under him with the right hand, the point whereof was sunk into his Stomack. At the view whereof, *Telamon* thought of dying himself with the Wound of his dear Brother, and all his Wisdom could not defend him from the reach and stroak of the most forcible and violent Pain and Grief. Ah *Philiste* ! cryed he to her, seeing her enter, poor *Tarfis* is dead; and behold the Issue of this dismal Oracle, and undoubtedly the cause of this sudden and unexpected Joy, whereof we were all astonished yesterday at night. At these words poor *Philiste* appeared as smitten with a Thunderbolt.

She immediately became pale, silent, and immovable, afterwards pouring forth abundance of Tears all at once from her eyes: O Gods ! cryed she, what have we done unto you, to over-whelm us all at once with so many Evils ? At the same time she went to cast her self upon the Body of poor *Tarfis* which she watered with a Thousand Tears.

Telamon immediately sent to fetch a Chirurgion to see if he had yet some life remaining, and in the mean while having himself uncovered his Stomack he began with his handkerchief to wipe off the blood which

which was round about the wound, and which was already all cur-ded. However he found yet some heat and warmth in his body, and which was the first thing that gave him any glimpse of hope, the Chirurgeon having considered the wound obſerved, that the point of the arrow could not have penetrated very far in, by reaſon it went ſloping, and one might yet ſee one part of the Iron head without the Wound. He drew it entirely out by good Fortune, but the abundance of Blood which iſſued out of the Wound the ſame time, having hindred him to ſearch and ſound it, he was constrained to content himſelf to apply Swathes to ſtanch it, and to attend a ſecond dressing.

The Consolation which he gave *Telamon* and *Philiste*, was to affiire them that *Tarfis* was not yet quite dead; and immediately afterward he gave them certain marks thereof, by reaſon they ſaw him open his eyes and began to retrieve his Spirits. *Telamon* and *Philiste* were then at the Boulſter of his Bed, whence they were not able to pluck him, and it was *Philiste* who having firſt ſeen him open his eyes, ad-vizing him to retake a little Courage, in ſaying to him, how now my Brother: what do you thus abandon poor *Zelie*? At this word his eyes appeared re-animated, and he turned them softly round about on all ſides to ſeek the Person whose name he had hear'd: but not finding her, he immediately closed them again, as if he had had no occaſion of Light, ſince it could not discover him the Person in whom he took Pleaſure and delight.

They immediately unclothed him to put him into his Bed, and *Philiste* her ſelf affiisted in preparing him, ſaw the Vail of *Zelie* which this Shepherd had caſually met the preceeding Evening. He had for his Consolation brought it with him, and he was willing to dye kiſſing thoſe precious remains of his Shepherdess. So that they found him again bedewed with his Tears, and in that certain place where his Mouth before had leaned. *Philiste* was not long without remembriug and knowing it.

She immediately carried it to her Husband all aſtoniſhed. Ah *Telamon*! ſaid ſhe, what is that which this ſignifies? Behold the Vail of my poor Sister. See you theſe Letters intermingled? This is the very ſelf fame, that *Tarfis* brought her his laſt Voyage from *A-thens*. *Telamon* preſently knew it, and was no leſs aſtoniſhed than *Philiste*.

In the interim, this deplorable Accident having interrupted the Viſit of *Telamon*, *Agamée* was weary of attending ſo long a time at the House, and went out to go before him. The little ſpace that had paſſed whiſt he was in *Tempé*, and the length of the way from *Cenome* to the House of *Nephelocrate* which was very far upon the Sea Shore, permitted him not yet perfectly to know the way. So as he was elsewhere more occupied in his Thoughts than attentive, or heedy in obſerving the places, he dreamed not at the firſt of the Corner of the place, but instead of going ſtraight forward as he did, he ſhould have turned to the left hand, ſo that he ſoon found himſelf out of the way. It is true the pleasantneſs of the way did comfort him, for when he was at the height of the Plain in a certain place whence one might diſcover all the City of *Gones*, and whence one might ſee all the

the ier of *Penee* turning and winding to and fro in its large Channel, in the midst of that fair and rich Plain and level Ground, and receive the Tribute of a hundred little Streams and Currents of Water, who after having bathed and moistned the Feet of many Hamlets and a hundred delectable Hills, go to mix their Waters with those of that great River: he admired a thousand and a thousand times the Beauty of that incomparable Residence, and found it more preferrable and highlier to be esteemed, than all that of *Athens*, and even all *Greece* had not a more rare and a more splendidly sumptuous and stately; and believed it equal to all that the Poets had imagined of the *Elilian* Fields. After he had advanced some paces he found himself in a way strait enough, covered with Hedges on all sides and which descended to a bottom. He thence discovered a Meadow crossed through the middest with four rows of Willows, which form three long Alleys, and which go to but at a young Wood which is on the other side of the Meadow. These four rows of Willows are watered by four small Streams which glide and gently flow at the foot of these Trees, and who reuniting themselves in one single Channel, at the end of the Alley, return somewhat lower almost to make them circulate the Meadow, forming a quantity of cranklings and wriglings, and frequently returning upon themselves, as if they had a regret, and were unwilling to leave that delicate and acceptable place. *Agamée* remained some time to consider this fair Prospect and although he sought as much as in him was possible, the Company to divert the thought of his disgraces, he could not however refrain to enter farther into a Solitude so charming. He therefore descended even to these Alleys of willow Trees, and entring into that of the midst, he remained there yet a while to behold the same Landskip, which by the difference of that certain place more elevated whence he saw it before and that wherein then he was, formed a prospect or perspective all different, and yet more delectable than the former; for he saw himself surrounded with Hills on all sides, whereof there was not one single one, but had it's riches, it's diversity and it's particular Embellishment. The Sun was then already risen upon the Horizon, and it's Rayes and Beams regathered, compacted in the bottom of this Meadow, commenced to surmount there the coolness and freshness which naturally it received from the abundance of the Streams and Currents of Water. Behold wherfore *Agamée* who had already walked much, seeing that as well the hour that *Telamon* had promised to come to him to visit him was passed, and that he should unprofitably return home, he resolved to go and repose himself in that little Wood that he saw at the end of those Alleys. In walking he saw a quantity of Figures, Cyphers and Characters on the Bodies of the Trees with the letters T and Z intermixed. He also discerned there even some entire words, and because he had then no other design than to divert his Grief and disappointment, he had the curiosity to read them. The Character was then already old, and the bark or rine of the Trees had even covered again some places: Notwithstanding he missed not, to discern clearly the names of *Tarsis* and *Zelie* in many places; there was one certain one, amongst others where he saw that under the name of *Zelie*, there were those two succeeding Lines,

*Her Name is graven on the Trees,
And her Portrait is graven in the Heart.*

It was not difficult for him to divine who was the Author, the Love of *Tarfis* being known unto him; and that what Subject soever he had himself to bewail this Passion, he had his Heart very sensible and naturally feeling; he took Pleasure to see himself in a place, where a Lover was filled with the marks of his own. In entering into the Wood he met another small Stream, which followed the declension, and descending towards the lower part of the Meadow. The Water was fairer, and the bank or brink garnished and adorned with a most pleasant green Turf, able enough even to tempt a melancholly One. He could not refrain from sitting down in that place, if he had not perceived a little Closet composed of many young Trees planted round about, whose Branches intermixed above, framed a kind of Vault so thick that the Sun could hardly be able to penetrate it. The entrance of this Closet or Arbour served as an Issue to the Stream or Current which went out by the midst, leaving only on every side the passage for one person.

Agamée being entred into that place, met there the pleasant Source and Spring of that Water. That certain place was elevated and raised up higher than the rest. So that descending a little from on high, it made a little noise which in despite of Fate, invited one to talk idly and fantastically. Above the Spring was one Tree bigger than the others, which seemed to embrace the Vein of it's roots, and whose foot apparellled with green Mofs, offered a commodious Seat to all those who came to the place. Although that *Agamée* carefully enough shunned being alone, because there was little but his Memory that revived and recovered him from the Ideas that he fled, and which gave him not a thousand disgusting Thoughts; howsoever he could not refrain himself for this once to take pleasure there, in a place which seemed to be made expressly to talk Idly: and the little time that he had bin at *Tempé* had also already caused him sufficiently to see diversity of things, to give him wherewithal to entertain the Adventures and Accidents of others without afflicting himself by the remembrance of his own. He therefore sate at the Foot of this great Tree with a design to meditate there some moments; But he had not any thing to do to trouble himself, he should find wherewithal to entertain himself. Fortune there provided him a sufficiency enough. For first in sitting down he saw that the Stock of this Tree which was extraordinary big, was all covered over with an Inscription, fresh, recent and new enough. It was very small by reason there was very much thereof: But as it was also fresh and new enough, and the Character very clear, he with facility could there read these Lines.

The other day in this Solitude, one over-whelmed with Love and Care, bemoaning himself of his disquietudes, by these Lines the desolate *Tarfis* which made him go loose his Life; I dye and I cannot be cured, but I dye for fair *Zelie*, am I not too happy to dye, O my eyes pour down no more tears to the rigour of Destinies which attend me: Death hath always too many charms when the Object

that causeth it hath so many ; there was no more than that upon the first Tree ; but there were other two some what less near unto that there, upon every of which was Engraven, *One of these two other fair Streams which my fair Shepherdess so often warms with her eyes, the Sun sees it, when it enlightens thee with so much Heat, and so much Light as they.*

What hast thou done with the portraict of the fair one, which in thy Bosom was so often graved ? *Ab ! fair Water I am much more faithful, and my Heart bath much better conserved it.*

Agamée which loved the Fancy, and who was himself sometime entangled, having read this, drew his writing Tables out, with design to copy them out, wherein there was something appeared to him to be tender enough of ; and in part also signified to *Tarsis*, (he hoped to see very soon, and whom he had not charged to divine the Accident) the esteem he had made of his Composition. But as he had finished to set them down, he felt something to pluck the Tables from his Hand.

That which surprized him most, was that he saw no body about him , but the noise that he had heard, having obliged him to look athwart the Arbour or Closet, he discerned among the Willows a Man who had a Sword by his side, and who in flying made great burlings forth of Laughter. This Man lifted up even from time to time his two hands in the Air, in one whereof he yet held the Table-Book that he had plukt from *Agamée* ; afterwards bending all his Body he leaned upon his two Knees, betaking himself to laugh more and more. *Agameé* was extreamly astonished at this Eruption. He went forth of the Arbour to follow him ; and because this Man returned from time to time, he had by this means the opportunity to look him in the Face : However he found not himself better enlightened, for he knew him not, and believed he had never seen him before. He therefore doubted that this unknown one had taken him for another, then when he saw him stop to read that which was in the Table-Book ; and in the Sequel the same Man approaching himself to him with a swift pace , drew out of his Pocket a Paper which he presented him. Read that, *said he*, in a strange and incompatible manner and remark it's Stile. *Agamée* having by this means the liberty to consider him, came a little nearer and found I know not what wandring in his eyes which was suitable to the extravagancy that he had before demonstrated, and therefore caused him to doubt if the Man was very wise. And indeed he had great reason to doubt it ; For behold who he was, as he learnt immediately after.

It was a Roman Knight named *Marcel* whom the desire of Travelling had brought from *Italy* into *Greece*. In passing by *Callioure* he became amorous of *Zelie* by having only once seen her in the Temple, and this Love having made in his Heart an Impression, worthy of the excess of so great a Beauty , had caused him to remain one or two years at *Tempe*.

During that time, he had not only found means to introduce himself into *Leucippe's* House, but he had also demanded *Zelie* in Marriage ; and the refusal that they had made him, had born him away to so great an excess of Trouble, that he was fallen very dangerously

sick, and recovered not his bodily Indisposition but with a Malady in the Mind much more dangerous ; in his Folly his Vision was that the Gods had destinated him to marry *Zelie*, so that he called himself, *The predestinated Knight*. He had even publickly sworn to carry away that Shepherdess ; he had suborned People exprefly, and extravagantly said every where, that if he could not compass his end by force, he knew the means how to succeed by sorcery. Although *Leucippe* took all that, as from a Fool ; however he was alarmed, and sometimes was unwilling to suffer *Zelie* to go forth, lest she should be exposed to some affront.

Melicerte had written a Letter full of Wit and Jesting to *Tarfis*, who then was absent. That Letter amongst others, mentioned that after his departure *Zelie* could not go forth any more, that there was come a Knight a Magician, to *Callioure* who had held her in an enchanted Prison, and that he had besought him to consult some Oracle, or some other Magician to know how they might be able to take off the Inchantment. *Tarfis* had answered to this jesting by another in verse that he had addressed to *Zelie*, and in conclusion it was therein mentioned that *Tarfis* was upon the point of his return in effect, and sent her word he would soon come to deliver her. *Melicerte* having found these Lines sufficiently pertinent, had caused them to be seen amongst some of her Friends, and there had run Copies, one whereof had fallen into the Hands of *Marcel*. *Zelie* having therefore disappeared afterwards, as we have said. This Vision, Fantasy or Apparition put it into his mind, that it was *Tarfis* who had carried her away, and it was that wherewith he vaunted and boasted in his Verses. So that in this ridiculous imagination, he came to seek him to quarrel with him, when in passing by this Wood he had met *Agamée*. Immediately *Marcel* who knew that this Wood was not far from the dwelling of *Telamon*, and that *Tarfis* came there frequently enough to walk, was not near approached to *Agamée*, but to see athwart the Arbour if it was not that Shepherd ; and although that being near he had very well observed it was not he, however finding the Table-Book in his Hand, he omitted not through Extravagancy to snatch it away, and then to fly as we have said. But afterwards having rested and stayed to read that which was therein, he there saw these Lines of *Tarfis*, the Copy whereof *Agamée* had taken, as we have said before ; and having found them so passionate for *Zelie*, and made in the name of *Tarfis* in a place convenient and beseeming the very Solitude where he met this *Atbenian*, his Folly had in a moment, caused it to come and mount up in his Brain that *Agamée* was *Tarfis*, and was come from composing these Verses for *Zelie* : but having perceived him, fear had obliged him to conceal himself under another Visage, as he had read another time among the Poets that the same had hapned to some certain Ones. Behold therefore the reason why he was returned so furiously to him, and he had presented him the Paper whereof we have spoken to let him know the Verses, for it contained nothing but the Reply of *Tarfis* to this enchanted Prisoner whereof *Melicerte* had written to him, and indeed *Agamée* having thereon cast his eyes he there read these Words.

A Stanza to Zelie.

I Have bin advertised, fair Shepherdess, that by a casual Lottery, a predestinated Knight keeps you a Prisoner at your home, and that when you thought to depart, you could not go out but by a strange Adventure ; you who made your self to be feared, you now this day fear your self and that your Prison avengeth me for that wherein you held me, that a Soul a little vindicative should receive the Consolation to learn in his true feeling, and sensible Apprehension, the disgrace which happens unto you ; have I not a little Amity and Friendship, to be able to be without Pitty. I would insult over your Pains, I would laugh at your Bonds and all your inhumane Evils as you have done at mine.

There were also diverse Lines afterwards ; but as Agamée saw he understood nothing, because he was ignorant of the Labyrinth and Intrigue, they did nothing but consider the extravagancy of this Man, so that being unwilling to maintain Conversation with an unknown One, whereof he had this Opinion, he rendred them to him coldly, after having only read these two Lines, and in rendring them to him he said unto him, very well, and demanded of him his Table Book. How well ? perfidious Tarfis ! cryed the other. Thou callest to me to deliver Zelie, then chargest me to have carried her away. Render render me Zelie, and in saying these words he feized him by the arm rudely enough. Agamée did but smile, and as he knew that it was requisite to treat some sort of People with gentleness, as he saw in what state he was, he took him only by the Hand, with the other he had laid hold on him, that he might release his hold in saying unto him, you take me for Tarfis, nor am I Tarfis, nor do I pretend to be the deliverer of Zelie, and I have never yet seen her. Thou dissemblest in vain that which thy Table Book makes me learn, reptyed Marcel ; and thou unprofitably attemptest, thou cowardly and treacherous Ravisher, to conceal thy self under a false Visage, and under grey Hairs. As if I had not learnt in a very good Author that Ulysses had formerly done so much to disguise himself from his Wife or Son ; either thou must presently dye, or thou shalt render me Zelie. In saying this, he would have put his hand to his Sword : But Agamée leapt upon him to take it away, and endeavouring still to disabuse him ; that wherewith you reproach me, said he unto him, is impossible for a Man. Know you not since you have read Homer, that it was not Ulysses who had disguised himself so, and that he was not changed, but by the Power of Minerva ? Ah Traytor Tarfis ! cryed he, even this furious One again, thou art not unprovided of the Gods who also take care of thee. Love that thou sayest in thy Verses, to be the deliverer of Zelie, hath well made other Metamorphoses, and he knows much more of all that Fact there, than Minerva. Render me Zelie I say unto thee, or render me my Sword that I may kill thee, Agamée who in the Interim, had disarmed him reptyed to him, As for Zelie I have already told thee that I know not where she is, and as for thy Sword, I promise to give it thee at thy home when thou shalt be there retired.

The great Noise they made had drawn to that place some Shepherds, and some Shepherdesses who kept their flocks there hard by. The Spiritual *Ergaste* and the chuffy *Celestante* were there amongst others with *Arelise*. They all three were much astonished to find two men, laying hold one of another with a drawn Sword. The two Shepherds approacht to separate them ; when *Agamée* who being seized with the Sword, and disintangled out of the hands of this furious One, he knew both the one and the other.

Ergaste and *Celestante* betook themselves to laugh, at this pleasant difference, when they saw them conclude without appearance of Evil : and much rather when they knew how it was caused ; but to disingage themselves from *Marcel* they assured him that *Agamée* was not *Tarsis* ; and having appeased him, and well informing him of the Truth, they sent him away with his Sword. The first thing that he did was to seek that Tree where *Agamée* had told him he had taken a duplicate of the Verses , and having found it he there gave it a hundred stroaks with the edge of his Sword, to break away the Bark and the Writing , afterwards he treated in the same manner all those where he perceived the name of *Tarsis*.

On the other side *Arelise*, *Ergaste* and *Celestante* having separated themselves from other Shepherds, discovered the Riddle to *Agamée*, they told him who *Marcel* was, and the History of his Love which was known all over *Tempé*. It was *Ergaste* who made the Relation ; and *Celestante* resuming the discourse, afterwards added : Well, said *Agamée*, see if one can too much hate Love, which makes Fools so importunate and foolishly furious ; and if I had not yesterday much more reason to condemn it than had *Ergaste* to uphold it.

Ergaste say I, whom we shall undoubtedly one day see even as *Marcel*. Speak no more *Celestante*, answered *Agamée*; you have lost your cause, since you durst not appear yesterday at the Assignation. Sincere and upright *Agamée*, replied *Celestante*, you are too just and equitable to condemn a Man without hearing him ; and I am assured that you are not accustomed nor used so to do at or in *Areopage*. But replied *Agamée* ; How can one understand a Man that flyes ? It's true, that I absented my self yesterday, replied *Celestante* : But you go to see that it was not but to think upon my defence. If I had not written this turbulent *Ergaste* would never have given me the Patience to explicate it unto you. But hold *Agamée*, see now if my cause be not the best ; I had taken with me the Paper, with a design to carry it to you this day. At these words, he gave him the same writing which he had done the preceeding day.

Agamée saw that there was this Title. *A Manifesto of Celestante, against Ergaste, Ho ! Ho !* cryed *Ergaste* after he had also read it ; I well see that it's a great War that thou wagest and denouncest against me, because thou must have Manifesto's and notorious Evidences. Doubt it not, replied *Celestante*, I pretend to arm all *Greece* against thee ; and *Agamée* shall judge if I have not as much ground and subject as *Menelaus* formerly had, to lead him to the Siege of *Troy*, since thou hast robbed me of a Mistress. *Ergaste* who mistrusted what he would say, betook himself to smile and replied to him : In truth *Celestante*, I take thee even thy self, to be also as very a Fool as *Marcel*,

and I put no difference thereunto, unless that thou art a pleasanter Fool, and he is a melancholly One. They will not believe you, *Ergaste*, replied Agamée smiling also; let us see his Reasons. But it seemeth to me that it would be proper and to purpose that we were late, for the Manifesto is a little long, and the Affair well merits to be examined leisurely. I would only that *Telamon* and *Tarsis* were here, to declare also their Advice, because they were present at the breaking out of the difference. *Arelise* who yet knew not any thing no more than the others of the tragical Adventures of *Tarsis*, said it would be worth the while, and she should be glad to have them called because the Lodging of *Telamon* was near, and that the Wood and the Meadow which they saw on the other side, appertained to him; and *Agamée* condemned *Celemente* to take the Pains, because that to justify him they assembled. In the Interim for reposing himself they went to sit with *Arelise* on the other side of the Wood on the edge of the plain, where their Flocks were, and they shewed him the certain place where they would expect him. Although that *Celemente* had promised to return immediately. However after he was departed, impatience took them to see the Writing that he had given to *Agamée*, and they were well pleased to read it in his absence to speak their Sentiments with the more Liberty. They had no sooner sat down, but they saw *Choris* pass by who fang, and who sporting with her Crook went to see *Arelise*. *Arelise* who mistrusted it called her, and *Agamée* was ravished to know her, having understood that she was the good Friend of *Celemente*: they easily engaged to sit down with them, and to hear the reading of the Paper *Celemente* had left them. *Agamée* having opened it read there that which follows.

The Manifesto of *Celemente*.

THe bloody War, which *Celemente* declareth and denounceth against the unfaithful *Ergaste*, desire, that all Posterity which shall understand it, may also know the causes of their Rupture, and that they remit not to the Judgment of one single Age, the Decision of a thing so Important.

Celemente studied at *Athens* in the Gardens of the great *Apicius*, and from the very first year he was rendred more skilful than his Master. For he extreamly loved Pleasure, exceedingly hated Grief and Dolor, sought but to give himself over to past time, and would consider of things no farther than they could contribute to his Joy. He lived exempt from all inquietudes and passions, nor establishing sovereign Felicity but in the Health of the Body and Mind, and he was possessed of both the one and the other, when perfidious *Ergaste* made a Conspiracy against his Rest and Repose, that's to say, that he undertook to make him his Friend.

It is difficult to imagine, for what Reasons; for there was little Sym-

Sympathy betwixt them. *Celestante* was more peaceable and more sweet and gentle than a sucking Lamb: A great Lyon is not more furious nor full of rage and Choller than *Ergaste*. However this *Ergaste* proposed to the other to band Friendship and Amity together: and *Celestante* replied to him in this manner. *Ergaste*, I esteem thee, I love thee, and I will serve thee with Pleasure sooner than any whomsoever on all occasions wherein I am capable to do it. If it be that thou callest Friendship, unprofitably thou proposest to me to make any, for that is already all on my side made, and thou hast no other than to use even the self same on thine, but if it be something more, I counsel thee not to demand or ask it from me, for I would not answer thee. Hast thou no shame, replied *Ergaste*, (already almost in a rage) to be ignorant what belongs to Amity and Friendship? and not to know the first and the most amiable Virtue of Civil Society? I would through Charity draw thee out of thy Ignorance. Know, *Celestante*, that Friendship first and principally, requires that we prefer our Friend to our selves. Continue and remain there, *Ergaste* immediately interrupted *Celestante*, for I tell thee, that if I would make a Friend, I would make him by reason of my own self, and not doing it but because of my self, I shall always love my self more than he; I have a better Opinion of thee than thou hast thy self, said *Ergaste*; replied *Ergaste*, and since I have believed thee worthy to make thee my Friend, I will not that thou deceive me, listen therefore. This preference comprehends four principal things; to give in time of need all his Wealth for his Friend, to communicate him all his Secrets, to take a share in all his Afflictions, and even to dye for him upon an occasion.

Celestante believed himself falling from the height of the Clouds, so much was he astonished, when he understood this new and pernicious Doctrine: But much more yet when *Ergaste* continued so. These four things yet comprehend a great many others, which seeming to be more lighter are therefore yet more essential; to wit, not to please himself but with his Friend; to be troubled at his absence; liberally and freely to reprehend his Faults; to be afflicted for his least Evil. Behold too many, *Ergaste*! cried *Celestante*, interrupting him, and I declare unto thee without going further, that I am very much thy Servant, but I will not be thy Friend. And as for me, I love and am willing to be thine in despight of thee, persisted *Ergaste*, and I tell thee to begin, that thou art the laziest, the most treacherous, and the last and worst of Men, if thou correspondest not with my Affection. But my poor *Ergaste*, replied softly *Celestante*, what Chimera of Friendship art thou going to place in thy imagination, and how callest thou virtue which derogates from Civil Society, and which is indeed capable to destroy all Pleasure? As for me I have always learnt, that all the end of Civil Society, and the only secret of Life is to live happily, is there any thing more contrary or opposite to happiness than that thou hast told me? In giving all ones Wealth to another one becomes poor himself; in discovering all his Secrets to another, one betrays himself; in sharing in the Grief of another, one afflicts himself; and in dying for another, one destroys himself.



I know well, *Ergaste*, that Civil Society, requireth not that we should live but for our selves : But that which I know also, that it is requisite that one should live first for himself and afterwards for others. When I shall have no need of any thing, *Ergaste*, all that is not necessary for me is for thee : But that I shall take it away from my self when I shall have need of it to give it to thee ; Ah ! I understand not if thou lovest me more than thy self that would be to disoblige thee. When I shall have some secret, I will tell it thee willingly if that damnifies me not ; but if that do me harm to tell it to thee, thou oughtest not to wish that I do something prejudicial to thy Friend. When there shall arrive unto thee some good Fortune, I will take part with all my heart in thy Joy : But thy Ills I will use as if 'twere my own, that is to say, I will do all that in me is possible, to console thee and console my self. Seest thou *Ergaste* ; I have always heard say that he who would afflict himself for the evil that one suffers himself or his Friends , he should never be one sole moment without Affliction. That which must be done, is to set the Face towards the Weal, and never the Evil. If thou art Sick I will rejoice that I am in Health, if it be I that am Sick my self I will endeavour to rejoice that thou, art not so, if we are so both of us, I will yet rejoice that we have not yet greater Evils ; if one breaks one of my Arms, I will count my self happy that one remains yet whole , and if they break both, I will attempt to console my self through the soundness of my Legs. It is so that one must use in all the remainder. For heed there *Ergaste* in all occasions wherein we are afflicted there resteth some things to us, wherewithal to rejoice ; and that being so, we should be very Fools, if of two parts we did not take the most pleasurable.

Celestante spake to him therefore in this manner, and behold how he replied to him. As to what thou sayest, *Celestante*, there is somerthing that I condemn. For if in thy misfortunes thou canſt find Reason to console thy self, it's Wisdom therewith to ſerve thy ſelf ; and were it false, there would be even in that caſe Wit to know ones ſelf to be well deceived. But there is one absurd and dreadful Senseleſneſs, in the reſt of thy Sentiments. Thou feareſt to dye, to impoveriſh thy ſelf, to hurt thy ſelf, to afflict thy ſelf for a Friend : Alas ! knoweſt thou not, that Virtue teacheth us to do all theſe things even ſometimes for People moſt iindifferent ? In what conſiſteth Liberality, unleſs it be to Impoveriſh ones ſelf for others ? Freedom, unleſs it be to open our Hearts ? Compassion, if it be not to afflict our ſelves for their Evils ? Courage, unleſs even to dye in an occaſion as diſ the renowned *Spartiate* for the *Thermopiles*, for the ſafety of ſo many thousands of Men whom he only knew not ? If theſe little Virtues whereof thou ſpeakest, replied *Celestante*, teach us all theſe things, there is yet another the greatest Miftreſs of all which inſtructeth us the contrary. That is Prudence, *Ergaste*, which informs us that Liberality is Prodigality ; that Frankneſs and Freedom is Indiſcretion ; that Compassion is Debility and Weakneſs ; that Courage in one word is raihneſs and precipitaney, and all for once is Imprudence when they prejudice us. We ſhould go too far, replied *Ergaste*, if I ſhould be willing to anſwer thee, to all that I could be capable to do thereon. For I would conuiince thee and make thee ſee , that the

more

more the Vertue we exercise our selves in prejudiceth our Interest, and the greater it is ; since the despising of Interest is a second Virtue, and I can say 'tis almost the foundation of all others. But so it is that thou shalt avouch me, that we ought to do more to Friends than Strangers. If thou then confessest that we ought to do all these things for Strangers, when they prejudice us not, what we should then be able to act on behalf of our Friends, unless to perform it even then when they prejudice us? That which we will do is this, *said Celemane*; we will prefer them to Strangers, but not above our selves, by reason we our selves ought to be our own best Friend. And as I would confide in a Physician that could not cure himself, I would not put confidence in a Friend who knew not how to love himself. A very fair Comparison, *cryed Ergaste*, Friendship and Amity is quite contrary to the Art of Physick, *Celemane* the art of Physick consists in the knowledge of curing all People in the World equally. But Friendship consists in knowing to love unequally and pe-

liarily. But I will have but one word more to convince thee of this. Ah! do not declare it unto me I beseech thee, *interrupted Celemane*; for I tell thee in fine, that I will not be convinced; also should we be of one Mind thereon, we should never be at rest. Thou wilt that one take no Pleasure but with his Friend; and I hold that a reasonable Man ought to take it for all in general and every where thou wilt that one should disquiet ones self in his absence, and as for me I make a profession never to disquiet my self, if I can. In one word thou wilt render me a Fool, and I will be wise. *Ergaste mocked Celemane*, and after having only smiled at his Replication, *he said unto him*; I avow *Celemane*, in effect, I do ill to be willing to teach thee Friendship and sincere Amity, by reason, it comes not by Wit, it must have it's Original and Birth in the Heart, and I will not instruct thee but by my own example.

They quitted one another a little afterwards, and in the Sequel *Ergaste* spake cruelly of *Celemane*; for there was no more need to dream of quitting him, to do any thing that *Ergaste* knew not, nor which is worse to do never so little to admit of Contradiction, without being terribly grumbled at. So that in the end poor *Celemane*, a little naturally a libertin, saw himself reduced to a strange Captivity. But much worse yet, for *Celemane* would always do his best and had done it, the other was never content *Celemane* should undoubtedly have taken all that for his leave: But *Ergaste* had in such a nature perverted the Sence, that he was no more capable to serve himself.

At that time there came to *Athens* a young Maiden, of a competent Beauty: but had much Wit, and was very Pleasant, she was even skilful, so that her Actions were clearly demonstrated in open View and Light. The proximity of the Neighbourhood, and the Reputation of her excellent Wit, caused *Celemane* to enter her Lodgings, and they so pleased one another at the first encounter, when they mutually saw one another, that the morrow after the first Visit *Celemane* wrote her this Ticket.

CELEMANTE to CELESIE.

You appeared to me yesterday so amiable, that I know not what I shall do, if you permit me not to revisit you this day, I have not bin able to spend away the night, and I had only the Consolation of dreaming. In the interim I should shun the sight of you, were I Wise, for I very well resent and feel that there is no assurance for me, and that I shall be constrained to Love you more than I would.

CELEMANTE.

Behold the Reply that she made him.

CELESIE to CELEMANTE.

If you feel your self constrained to will my Wealth, it's a violence that you do to your self, I have nothing that forceth Will, and if you find any thing amiable in me, it is a pure effect of your Imagination. It abuseth you, it paints me or rather repairs me entirely, it's not my self that makes you love, 'tis a Ghost or Apparition, I am not astonisht that 'twas represented to you in your Sleep; for that's the time to make Dreams, nor to give it more of Credibility, it having chosen a time when the Senses are asleep, by reason they would not have failed to contradict it: But come at what hour it shall please you to disabuse your self. For what advantage soever, I can draw from your Error, I will resolve never to deceive my Friends.

CELESIE.

Celemante was charmed with this Letter, and he was scarce able to restrain himself from shewing it to Ergaste, with whom he was reconciled: however he did it not then, for as much as he mistrusted always the little Complaisance of that Friend. In the self same thought he conceal'd from him, during a certain space of time, his Passion born for Cilesie, and the Tickets that he received: But in conclusion they gave him one on a certain day in the presence of Ergaste, who discovered him their Commerce, and engaged Celemante, confidently to shew him all the others.

Ergaste who was immediately well pleased to see his Friend in Love, because he was perswaded that this Passion, serveth always to bring to Perfection and compleatly accomplish a young Heart, when he is capable well to regulate and govern it; he had no sooner seen all these Letters, but he was nettled and stung with the long dissimulation which Celemante had used with him: and although he had naturally more respect for Women than any other Person, notwithstanding on that occasion, as if his Resentment and sensible Apprehension extended it self even against Cilesie; he pardoned not one of her Tick-

H h etc,

ets, that's to say, there was not one single one, which he censured not, as well the stile as the thoughts. After he had blamed them all by Retail and Peice-Meal, he betook him to speak generally against the Women that would pass for skilful and expertly knowing, and particularly against *Cillefie*, although he yet knew no other than her name. It is not, saith he, but that it be very commendable that a Maiden or a Woman cultivate their Wits, and that they should know something more than their common and ordinary Sex: But it is requisite that it be for their particular Satisfaction, and not to make an open profession and a kind of Commerce with the Publick. It's requisite that they learn to render themselves capable only to understand, and not to distribute and retail; they should affect almost to conceal that which they know, which is far distant from vaunting and boasting themselves, and as it is very commendable in a Man to be handsom, but immodest to sting and nettle himself to be so, it is well becoming and seemly in a Woman to know, but infamous, ignominious, and dishonorable, to Nettle and Spur on her self to be known so. Vertues, added he, are divided among the Sexes.

There are those that are common both to one and the other, and there are which are but for one alone. These here are Vices in that for whom they have not bin made. And as they are almost opposite, who diligently seek after Vertues of or in a Stranger, ordinarily neglect those of his own. The Gods never bequeath it all to one alone, it must be either Man or Woman; and 'tis a Monster to be both. It appertaineth not, belongeth, nor is it becoming, to enterprise or undertake to practise in the Mysteries, Occupations or Functions of Men, but to extraordinary Persons, whom the excellency of their Genius elevates above both Sexes, as the incomparable *Sapho*, and to some others which are more rare than the ages. But that your *Cillefie* should intermeddle her self; pardon me if I believe her not of that Temper, Composition, Disposition, Mood or Humour.

Clelemente would not stay to contest against him, and contented himself only to conserve for *Cillefie* the same which he had conceived. In sum, he continued to entertain discourse with her, in maintaining the same Commerce both in Letters and Afection: But with so firm a Tye that *Ergaste* feared that this Love would in the end, steal away his whole Friendship.

In this Apprehension, he said to *Clelemente* one day, not any way signifying him his design, that he desired to be acquainted with *Cillefie*, and besought him to introduce him into her Company at her Lodgings; certainly *Ergaste* had reason, ground and subject to be the most satisfied of any one in the World; for as she knew that he was the friend of *Clelemente*, she received him with all the civilities imaginable. In the Interim, when they were upon the return he began to make him a thousand Sports and Jests, infinitely Vivacious and Sprightful even to Truth; but that which touched more than ordinary *Clelemente*, and he would never have ceased, if he had not interrupted him, *Ergaste*, said he unto him, it seems to me that it becomes not a Man, very well ever to Scoff and Flout at a Woman: But yet much less to a Friend to make him the Mistress of his Friend, what *Clelemente*, replied *Ergaste*, making himself astonisht, *Cillefie* is in very deed your

your Mistress ; Ah ! you have done very ill not to have well informed me of it sooner, for I would have done all that I could to have attempted to have found her fair, or at least wise to have found her less mis-happen, ill-favoured, ugly, vile and loathsome, and for that effect I promise you that after the first time, I would not have looked upon her. *Ergaste, Ergaste,* said *Celemante unto him*, a little more Complaisance for a Friend ; Aye aye by all means, rejoyned *Ergaste*, I do assure thee that in thy Humor, thou couldest not make a better choice. Thou lovest thy Repose and Rest, thou hatest above all things Disquietude and Jealousie, and I think not that such a Mistress ought to give thee any. At least, replied *Celemante smiling*, that if she gives me any, it will not be you that will contribute thereunto. No I answer thee, rejoyned *Ergaste* ; in what State soever thou canst make it appear to thy Friends, thou shouldest not fear the Adventure of *Candaule*. He made him a thousand more Jests yet after this Nature, which *Celemante* suffered as from a Friend. In the Interim, the Passion for *Cillefie* increasing daily in *Celemante*, he in the end became so amorous, that he began to feel for her, all the same movements which *Ergaste* had given him, in the Lessons of their Friendship. For he had no other or greater Pleasure than in seeing *Cillefie*.

In fine, the care of pleasing her, he made his Study afterwards ; the Commencement was reasonable enough, for he was not angry with *Celemante* but ten or a dozen times a day : But when he observed that this here concealed himself from him, and began even to shun him, he could not in the end refrain himself from signifying to him, that he had conceived some jealousy. *Celemante* attempted thus to excuse himself : what wrong can the Love that I have for *Cillefie* do to our Friendship ? these two are tyes so different that there is nothing of them in common. I love in loving, and I love in a Friend ; that's to say, that she hath all the foolish and all the blind Inclinations of my Heart, and you have all the reasonable ones. Untaithful Friend, rejoyned *Ergaste*, hast thou two Hearts ? I know well I have but one, replied *Celemante*, but it is capable of divers Functions. If thou hast but one, added *Ergaste*, it must be that thou takest away from me a part of that which I have there, since 'tis easie to know thou givest all to *Cillefie*. After some other discourse of this Nature they separated themselves.

In fine, *Ergaste* seeing the great Tye, and strict band which *Celemante* had for *Cillefie*, the anxiety, pensiveness, perplexity and anguish of mind which he signified, with all other the Opinion he had of the Fidelity and Constancy of this Maiden, the Confidence with which he vaunted to be solely beloved by her, and the courage and hardiness, that he had in mistrusting her himself to try her Fidelity ; he took a resolution which he called generous and worthy of the most perfect Friendship, but that *Celemante* held for Treachery, Absurdity, Unworthiness, and for the Perfidy, the most notorious and infamous which had ever been seen, and that which he would leave to the Judgment of all the Earth from Generation to Generation in all Ages.

Ergaste therefore by a feigned Complaisance for his Friend betook him-

himself all at once to command *Cillefie*, to render her many Visits; and although he had no kindness for her, he counterfeited however the passionate, as the perfidious one hath always but too much Wir, and when he pleaseth he Counterfeits the most amiable person in the World, he had soon made a great progress in the Heart of *Cillefie*, and advanced more in a Month than *Celemante* had done in six. This here was too amorous not to be perceived, and in perceiving it not to have any Jealousie. *Ergaste* pretending to take no heed thereunto, did on one side all he could to augment it, and whereas before he had exaggerated and aggravated the Faults and defects of *Cillefie*, he made her an Empress in her prayers, and to astonish himself of the ill Impression that he had at first conceived. He began even to write to *Cillefie*, as *Celemante* had done, and also to do the same as he, that's to say, he concealed himself sometimes. But one day having sent a Present and a Letter to *Cillefie*, he gave a charge to him who carried it, to come to him with an answer in the presence of *Celemante*, and to tell him confidently aloud, that it was by the appointment of *Cillefie*. This order having bin executed, *Ergaste* made himself surprized, and replyed to the Porter with an affected disorder, that he had mistaken him, and that he would say *Cilene* who was an *Athenian* of our acquaintance. No not so, replied the other who was instructed, it is *Cillefie*, which I have carried so many Letters unto, from you already and received some for you, and unto whom you have sent that Present. *Ergaste* feigning himself then convinced in despight of him, avowed to *Celemante* that he had truly out of Gallantry, Bravery and Frankness of Humor sent some Trifle, Toy or thing of small value to *Cillefie*, that she had made him an Answer, and that he himself having written to her divers times, he had received many obliging Tickets from her, which he shewed him; he demanded pardon of him, if he had too long delay'd in making him his Confident, saying that he concealed it not but least he should give him to ill purpose, some distrust, jealousie or umbrage. But thou wilt therefore have ill done to take one, added he; for besides that *Cillefie* is (as thou knowest) a faithful Mistress, constant and uncapable to Love any other than thy self: thou mayest think that for my part it is but a piece of gallantry and friendship, who as thou very well judgest, cannot prejudice that rare and inviolable Friendship and kind Amity which she hath promised thee.

During this discourse, poor *Celemante* sadly spent his time, for Jealousie cannot torment a Soul with more alarms and violence than his was agitated with. *Ergaste* knowing him could not with all his cruelty hinder himself to be touched. I know not therefore if it was through Compassion or Bravery, but so it was that he said unto him, How now, go to *Celemante*, I have not yet but kindness for *Cillefie*, but to tell thee the Truth, I know not what can become of that: Wilt thou avow unto me freely, if that be capable to give thee some disturbance or jealousie, and I will yet break the course whilst I am yet the Master. I promise thee if thou wilt, I will never revisit nor see *Cillefie*, again. Never was a proposal so pleasing and acceptable to *Celemante* as was that; and he opened his Mouth a hundred times to avow his debility and weakness to *Ergaste*. He was quite ready to leap upon

upon his neck, and to Imbrace him a hundred times to testifie him his acknowledgment: but he was with-held and I could not tell wherefore. For be it that he was hindred through timorousness, that this Great Empire that *Ergaste* had Tyrannically Usurped over him, had laid an Impression on him; be it that it was by a false complaint for him, be it that it was through shame, that he had to testifie some doubt of *Cillese*, after having so frequently Vaunted and Boasted of her fidelity, be it that it was by a little Jealousy he would try her himself: so it hapned, that instead of confessing his Debility and Weakness to his friend, he would contrarily counterfeit the Confident and Dreadless one, and besought him to act in such sort that they should have but one and the same Mistress. But what effect or endeavor soever *Celemente* made and dissembled, I am well assured that he acquitted himself so ill, that it was easy for *Ergaste* to know, that he spake against the Sentiments of his Heart. However *Ergaste* was so Inhumane as to take him at his word, and made a new Progress in the heart of *Cillese*. This Barbarous Man not so contented, but willing to conduct his Vengeance by the same Degrees and Steps by which he believed himself offended, he became so Assiduous near to this Maiden, that *Celemente* saw him not almost more then at her Dwelling, and could not see her but in his presence; he went yet much farther, and that Cruelty would not fall into the heart of a Scythian. He came one day to find *Celemente*, and said unto him, My dear *Celemente*, I will not longer conceal from thee a piece of news; that is, that I am desperately in Love with *Cillese*. At this discourse a Blushing covered the face of *Celemente*, and he was all confused; but *Ergaste* not making any semblance or shew of observing him, added, I do not demand thy pardon, for thou hast not only Testified to me that thou wouldest not be angry; but thou hast besought methat we might have, even one and the same Mistress both of us. After all, what part soever I have in the good favour of *Cillese*, thou well knowest that thou shalt also have the first, and I will have there but that thou wouldest not also; I pretend not to be happy but by thy means, and as thou art the most Generous Friend in the World, I come to thee to pray thee to manage for me thy Self, some place in the Grace and Favour of that Fair one; for if *Cillese* had not more kindness for me then she hath had until now, I believe not but that I had dyed. During this discourse *Celemente* was agitated with divers motions, which combated one with the other that left him not Liberty nor Opportunity to unfold them. Now despight and rage Animated him against *Ergaste*, then he reproached himself with the Imprudence he had Ingaged in the Love of *Cillese*, and then he believed that *Ergaste* came to discourse unto him his Feigned Passion, that by reducing him to avouch his weakness, to demand his pardon, to try his mercy, and to request him not any farther to push forward in his Conquest. *Celemente* had too much for that, but to the quite contrary he counterfeited the Confident, and exhorted *Ergaste*, not to Rejoyce, nor be Foiled, nor Rejected; in one word he promised him all that he believed himself able to obtain for him; that's to say, not to Endamage his Love. But the Subtilty of *Ergaste* knew well enough, that it was not any more in the Power of his Friend to do it, and that he was not come there, but that he was certain of her Favour.

The same Evening in returning from the dwelling of *Cillefie*, he met *Celemente*, and although he very well knew that this same had not seen her since they both saw her, and spake with her, and that *Celemente* had even promised to serve him : However he came to him as soon as he perceived him, with a Countenance full of Joy and Satisfaction, and Accosting him, my dear *Celemente*, said he unto him ; I should be the most Ingrateful of all Men, if I did not publish every where that you are the most generous ; for in fine you have saved my Life, and I am come from Resenting, so well the effect of your Recommendation to *Cillefie* ; that having nothing more to desire, there remains nothing to me but to pay you for so Sensible a Favor, as the preserving the same Life, which is owing to your Conservation. The Thunder-Bolt that fell at the feet of *Celemente*, would not so have astonished him, as did these words, he thereunto replyed with so much Disorder and Confusion , that being Ignorant of what he said, he sought an occasion to quit with the greatest speed he could the Cruel *Ergaste* ; and having left him, he remained an hour in the street, without doing any other thing but going to the Gate of *Cillefie*, and returning to his own, without any possibility of resolving if he should enter into her House, or should never revisit her. Now he had a Design to go and reproach her a thousand times ; then would resolve to signifie her his Disdain , in Despising her, and leave her without daigning so much as to speak any more to her : now he doubted whether what *Ergaste* had told him were the real truth, and thought it Behoved him to be Enlightned by her before he were Transported ; and as this last part had mixed some Hope that flattered him yet in his Passion, it was this that he Embraced ; for there was not place to doubt a long Time the Infidelity of *Cillefie*. For first he observed, that he grew red and blushed, and appeared abashed, and out of countenance as soon as he entred, and he was in fine by a Thousand Signs and Tokens, so well assured of the Perfidy of his Friend and of his Mistress, that he was resolved to deliver himself for Ever from the Tyranny of both.

Ergaste was yet so Cruel, that he would Insult over this Unfortunate one, and that some dayes after, seeing *Celemente* had altogether a Rupture with *Cillefie*, he came to rejoice with him, as if it had been some Great Happiness : he Vaunted himself to him, that this Breach, was the Production of their Friendship, and would have made it pass for an Obligation, so sensibly, that *Celemente* was therefore Indebted to him. See, said he, *see Celemente*, to what point I desire we be Eternally Friends ; I never had a passion for *Cillefie*, and in the mean time I have been able to constrain my self, even to pretend Love for her, and yet to subiect my self to all those small trifling things, by which one gains the heart of these sorts of Maidens ; for to make thee sensible of thy Error, I would have thee see the wrong thou doest thy self to Abandon a Faithful Friend for an Unconstant Mistress, and the difference that there is between a Sollid and Virtuous Friendship, and a Foolish and Unruly Passion. Go *Ergaste*, Go, Rejoyned him *Celemente* Animated with to much Just Anger , you your self are the most unfaithful of all men ; you are not only contented to betray the pleasant and merry heart of your Friend, but you have done it to betray him, yet for, or by *Cillefie*, and not content with your own proper Perfidy you have

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Inspired it into his Mistress. You should yet be more excusable if you had been in Love as you said it, and one could pardon all the Imprudence that I have seen to be willing to engage you therein, and at the Violence of a Passion, which primarily Tyrannizeth over us : then when it constrains us to do evil to others : but to be there carryed, there well tempered, settled with sober and solid Reason by a Pre-meditated Design, by pure Malicious Envy to betray me, 'tis a Detestable piece of Perfidy, 'tis an Ambush prepared with a set purpose to trap, ensnare, and deceive wittingly, and willingly : it is that which cannot find pardon among the Gods, nor excuse amongst men. I have two things to reply unto thee thereon, and to subdivide, rejoyned him *Ergaste* smiling. First, *Celemane*, I avouch unto thee that there are certain sorts of Love, whic hought to be Inviolable, and as we so say, Sacred between Friends : but thou must not believe that of all. On the contrary there are others, where not only it is permitted us, but wherein it is our duty to deceive them. We owe them Fidelity in all just and honest Love, but in debauched Love know that the Complaisance of a Friend is Criminal, and his Infidelity is Officious, Dutiful, Serviceable, Diligent, Courteous, and Friendly. In the second place I ask thee if thou didst not pray me, and engage thy self in despight of me to try and prove the Fidelity of *Cillefie*, and if thou didst not even as good as compel and force me thereunto ? in fine, if thou hast not an Obligation to me to disabuse thee in an error, that would have made thee Sacrifice all to an unconstant Mistress.

He added a thousand ill reasons more, in similitude like to those there : but *Celemane* had too much power to be overcome thereby, and his Liberty Captivated so long a time, reclaimed too highly against the Tyranny of Love and Friendship. He protested therefore both to Renounce the one and the other, to have no more Love then is necessary for the pleasure of life, nor of friendship but what is requisite for Civil Society.

He denounced and declared a Mortal War against the other Love, and the other Friendship whereof are made so many Passions, and Tyran nies ; and above all against the Perfidious *Ergaste*, who had given him so much Torment from the one and the other.

So finished the writing of *Celemane*; and when they had ended the Lecture, they testified to have found it altogether Delightful.

Another then cryes who had as much right as he to pretend kindness to this Shepherd, had not possibly bin able to refrain having a little Jealousy of this first and principal affection, or a few Alarms from the Resolution that he there had made him take, to have no more ; but what disposition soever she had to receive his friendship, she had none to have any Jealousy, and yet less cause to be angry if *Celemane* had not loved her ; contrary in that to *Arelise*, because *Arelise* would not that *Ergaste* should have any Love for her ; and yet she was Jealous she had it for others, and would possibly been angry if he had less Loved ; thereon *Chorys* would willingly in her heart that *Celemane* might Love her, but she had seen him indifferent for her without despight, and Amorous of others without Jealousy.

After they had all testyfed the pleasure they had received in the reading of this Lecture, *Ergaste* amongst others reassumed Speech thus: well said! *Agamée* must not there patience be had to listen so peaceably as I have done, a great Volumne that *Celestante* hath compiled against me? and more must be to shew you that I am not so prompt and ready as he hath rendred me; it is true, replyed *Agamée*, that I would very much commend your Moderation, without being hindred by any thing. What then? replied *Ergaste*. Divine, said *Agamée* unto him. I know not how to Divine, replied *Ergaste*, if it be not so that this writing hath perswaded you against me, and that you could not resolve your self to praise a man, of whom one hath told you so much evil. So much it must be, replied *Agamée*; it is that I find that *Celestante* hath written for you, and I would Condemn him upon his own proper Plea, not to have known to Correspond, with a Friendship so tender and so perfect as yours. And I, said *Arelise*, I condemn them both; *Celestante* to be engaged so forward in so foolish a Passion, and *Ergaste* to be serv'd of a remedy so dishonest to withdraw him. The one not to have avowed his weakness to his Friend, the other to have dissembled and feigned to be of his side, to deceive and cheat his own: the one of having been so Liberal in his Love, the other to have been too Imperious in his Friendship, and to have been willing to have exercised a kind of small Tyranny. *Ergaste* saw well that *Arelise* said not this without delign, by reason she had frequently enough made the same Complaint of him. This Shepherd being deeply in Love with *Arelise*, and willing with too great Imperiousness, it seemed him would preuale upon the Friendship which she had for him, to oblige her to correspond with his Passion. A little even before having met *Agamée*, they came yet to have another management on this subject; and *Ergaste* Prompt, and Ready as he was, went not out without some sort of anger. So that when he heard *Arelise* who Condemned him; he replyed her in Smiling, at the truth, but however with some kind of Despight, Shepherdes, you are not of my Judges; wherefore find it good, that I tell you, that I neither will be Absolved, nor Condemned, by your Mouth. How, what! Said afterwards *Coris*, shall no Person speak here for this Poor *Celestante*? truly if I were of his Judges, I know what would be for him; not that I find he hath reason, but it makes me pity him, that he is so Abandoned of all the World. *Arelise* who well saw that *Ergaste* was angry, and to whom that would cause trouble and pain, through the kindness she had for him; the time was not long, but she sought to be reconciled to him; and to that effect Resuming Speech, and Addressing her self to *Agamée* our Judge; said she unto him, you shall not be quitted of so good a proceeding: you have Judged but of half the Difference; and if *Ergaste* hath gained his Proces against *Celestante*, I pretend that he will loose it against me. I give it you gained already, replyed *Ergaste*; afterwards turning towards *Coris*, I dream no more to gain mine, but near by this Amiable Shepherdess. He spake this very far from his thought; but as he was angry with *Arelise*, because she would not Correspond with his Love, and that he knew how much, even in her Friendship she was Naturally Susceptable, Capable, and prone to Jealousie; he was well pleased to yeild to her in making shew of being Amorous of *Coris*, and to

to punish her there for the Evil she had done him ; or rather he was glad to excite and kindle some spark in her Heart, well knowing that there is nothing more proper to kindle Fire, than is Jealousie. It was therefore for that reason, that he would pretend to Love *Coris*. This Shepherdess, who knew well the Humor of the one and the other, immediately apprehended the design of *Ergaste*, and as she was naturally merry and given to jesting and would not therefore give occasion of offence in the Company, she took a delight to endeavour to entangle the Shepherd, but he had a Vivacity wherein he disinticated himself pleasantly amongst all.

This Shepherd having therefore said unto her, that he dreamed of nothing more against her, she replyed him ; what *Ergaste* ? you would gain a process against me ? Ah ! I pretend not that we have it together. You will therefore accord with me in that which I demand of you, said *Ergaste* ; if it be otherwise I am firmly resolved to make you one. Ha ! what can you demand of me ? answered she him. Your Heart, replyed *Ergaste*, for mine wherewith I will make you a present ; for yours ? replied *Coris* ; I would therefore demand of you my self that which you formerly deinanded, *Celestante*, if you have many Hearts ; for you have given him one, another to *Arelise*, I must therefore have the third. It is true, added *Ergaste*, that I had given it to *Celestante* : but you have seen that he hath rendered himself Unworthy. *Arelise* to whom I had made a Present afterwards, hath deserved as her Brother to loose it ; behold therefore that I can now dispose thereof. But before it be accepted of, replied *Coris* ; if it be they that have rendred it to you. For I do not see that *Arelise* accords, and I would not have the Wealth of another.

Whatever design *Arelise* had to reconcile her self to *Ergaste*, this discourse changed in a moment the entire situation of his Mind ; and this natural propensity that she had to Jealousie, having produced it's ordinary effect, they saw in an instant that pleasant and merry Air with which she recommenced the dispute, turned into a serious Tone, whereupon she reply'd to *Coris*, I declare you I pretend nothing at all to the Heart of *Ergaste*. Well done *Coris*, added readily the Shepherd, glad to see the success of his feigning to second his Intentions, you see that the one and the other are agreed and of one accord ; for as *Arelise* declares, that she pretends nothing thereunto, you have seen also that *Celestante* hath rendred it me too. It's true, replyed *Coris* : But will you that I tell you *Ergaste* ? a heart that they so willingly render you, begins to make me become suspect. And fince to tell you the Truth, I am a little vain-glorious, and I will not have what others have rejected. Hah ! say not so, *Coris*, cryed *Ergaste*, for I go to demonstrate you that if I give you it at the present, it's a Sign and Token that I esteem of you more than I do them. I apprehend not how *Coris*. It is, replied *Ergaste*, that having bin deceived twice by them it's requisite I esteem you infinitely, for having confided in you for a third. But added *Agamée* laughing, the question is if *Arelise* hath deceived you. But, continued he afterwards more seriously, I think that before it be decided, it would be good to see if nothing be hapned to *Celestante* ; for it seems to me that he is long in returning, since you said the House of *Tekamon* is so near. It is true he might have

bin gone and returned twice, perfisted Ergaste, who also began to be in trouble for his Friend, and I know not what could have detained him, if it be not that he hath yet again sported us with a turn as he yesterday did after dinner. In saying this, they perceived this Shepherd who returned with a Countenance so far from that Jocundity and Pleasantness, wherewith his had always bin accustomed to be animated, that they could scarcely believe he was *Celestante*. However *Ergaste* not imputing this seriousness but to some fantastical Humor which occupied him, cryed out unto him at that distance whence he perceived him; *Ho! ho! Celestante, darest thou appear before me, after the outrage thou hast committed against me by thy Writing!* Truly I believed that the fear of approaching me had after that detained thee. But I imagined myself also, continued he, that Repentance hath surprised thee, and'tis for that reason so serious and almost afflicted. Ah my poor Ergaste, replied *Celestante*, in approaching still towards them; I avow you I would have bin willing to dispence my return, rather than to bring you such ill Tidings. Poor Tarsis is much wounded, and I know not whether there may be any reasonable Hopes of Life. These words, caused an incredible surprise and displeasure, not only of *Ergaste*, but also of *Agamée* and the two Shepherdesses, who understood them; and as they all had a kindness and an extraordinary esteem of *Tarsis*, it cannot be expressed how they appeared allarmed, they approached to *Celestante*, asking him mournfully how this disaster hapned. *Celestante* related it them, with the manner how he had learnt it from the Mouth of *Telamon*, and declared to them that was the cause that detained him. After bewailing this Accident as a Calamity which was common to them all in general, and the most sensible, they all resolved to go to the dwelling of *Telamon*; *Ergaste* and *Agamée* to testify him their resentment, and the two Shepherdesses to console *Philiste*.

Tarsis

Tarsis and Zelite.

The Second Part:

The Fourth Book:

IN The Interim, the news of this sad Accident being spread over all the Valley of *Tempe*, every one came from all Coasts to know it by Retail. *Leucippe* and *Melicerte* omitted not to send there.

They permitted not any Person to speak to him, lest that any Emotion might cause a Feaver: but he who came from *Leucippe* having delivered his message so loud, and so near the Chamber, that *Tarsis* understood and knew the Voice, the poor Shepherd was very urgent to have him enter. My Friend, said he unto him with a feeble Voice; as the condition wherein I am will undoubtedly please *Leucippe*, I was willing that thou shouldest see me, that thou might bear the News thereof, the more assured, but tell him, however that Idye his Servant; and as for *Melicerte*, the sole Regret of whom that I carry with me; Sorrow to dye without Testifying my Willingness to shew my Respects, and demonstrate the Obligations I have to her, which I would have acknowledged. *Telamon* berought *Tarsis* to speak no more, because the emotion might do him harm. My Brother, replied *Tarsis*, that which you tell me, is proper for a man who desires to Live, but not for one who desires to Dye; and upon these words he would, yet as he had already attempted, many times with his hands to take hold of the Swathes, and Bands, to tear them off in the Presence of this Domestick of *Leucippe*. But *Telamon* perceiving it with held him; and *Philiste* melting into Tears, and closing in her hands one of his: My Dear Brother, said she, have Pity and Compassion of the Grief and Dolor of *Telamon*, and my self, and preserve your self in the Name of the Gods. They have appointed me to dye, replied *Tarsis*. Their Oracle, answered she unto him, speak not of seeking Death, and you have but too much satisfied therein; leave them now to finish the rest. He would have replied, but *Telamon* resuming discourse: my Dear *Tarsis*, added he, if the Gods Will that you should dye, they are Potent enough to bring it to pass, attend therefore Death from their hand, and in the doubt of their Will, prevent not their Order, and take not from them the Means to Render you the Amiable *Zelite*. *Tarsis* replied not but with a Great and Deep Sigh; after which,

he signified a willingness to resign himself in some sort to the Decree of the Gods ; afterwards turning his head to the other side, he put himself in the posture of one who would Rest.

However a moment afterwards, she called *Telamon* again, this Shepherd omitted not immediately to come to him, and asked him what he wished for ; he saw that *Tarsis* was in trouble to know what should become of the Vail of *Zelie*. I pray you, Brother, cause it to be sought out for me, for although Fortune hath not let it fall into my hands, but to give me the last assurances of the Death of *Zelie* ; however it is a pledge which unto me is very precious, since it hath been hers, and it's almost the only thing which remains with me, that belonged to that Shepherdess. *Telamon* had no little Impatience to know how it fell into his hands, but he durst not ask him, fearing he should make him talk too much. Howsoever, for as much as he perswaded himself, that possibly *Tarsis* would draw it to ill purpose, from such evil conjectures, by the sole propensity which Naturally the major part of those who are in Love have, to unfold all to the disadvantage of their Passion ; he could not refrain (after he had assured him, that *Philiste* had took it up) to say unto him ; My Dear Brother, it must be on the contrary, for you ought to take this as a sure Sign and Token, of the Life of *Zelie* ; and you ought to believe that the Gods, by these petty Institutions, begin to prepare you for greater. How know you if it be not the that left it there unawares, in the place where you found it ? Ah ! My Brother, replied *Tarsis*, I am but too well assured that it is not she. After some endeavours made by *Telamon*, he could not hinder him from relating to him, how this Vail came into his hands, nor tell him the reasons of the Dismal Consequences that he had drawn.

Telamon made a Judgment wholly different from his Brother ; he believed that it might possibly be, that *Zelie* was retired into some Cot-tage thereabouts, with the two Women, of whom *Tarsis* had spoken ; that she might possibly have lent her Vail, to her who had lost it ; and what ever it was, he will still hope, that at the least, if they could find again one of those unknown, they would not fail to draw forth a clear Manifestation. He would not however stay to contradict *Tarsis*, and retiring himself from him, he besought him to seek to take some Rest.

Afterwards, having made a sign to *Philiste* to follow him, they went forth of the Chamber both together, and passed into their own. They there met *Agamée*, *Ergaste*, *Coris*, *Aretise*, and *Celemente* who waited for News of *Tarsis*. *Telamon* Communicated them, that which he had learnt from him, and *Philiste* shewed them the Vail, and she had it yet in her hand ; they all fell into the thought that he had had, that these unknown ones might give them News of *Zelie*, and that t'was requisite to do all that possibly might be to refind them. *Coris* alone having mused a little while, and yet considering the Vaile that *Philiste* shewed them, said unto her : There is not any person, *Philiste*, that can better know it than my self, for I was with *Melicerte* then when *Tarsis* brought it from *Athens*, and by her leave he presented it to *Zelie* ; we considered long enough together, the Stuff, and the Figures, and very much commended the Invention. But, *Philiste*, I know not if I ought to tell you the rest, and if the Cleer Manifestation that

that I can make you, upon the trouble and perplexity wherein I see you will not rather contribute to augment it, than to put an end thereunto. *Philiste* wholly moved, besought her not to conceal any thing of what she knew thereon. So that *Coris* continued; It is, *said she unto her*, that yesterday morning passing by a small House, which is near approaching here to the declension of the Forrest, and returning to our Hamlet, I met twenty or thirty Paces from thence these same Women undoubted'y of whom *Tarjis* hath spoken to you. I was deceived as well as he, at the resemblance, the pitch, height, port and attire of *Zelie*, and that was the cause that I approach'd them. The Vail above all which was on the head of the youngest of the two, in whom I observed this conformity, aided me yet the more to persuade my self that she was *Zelie*. But having known by their Village that I was abused, I make them an excuse, told them what had deceived me, and took thence an occasion to entertain them in discourse to know who they were. The elder answered me, they were of *Gonnes*, and that the other was of *Theffalonica* and her Relation; I might or could well have seen this Vail, with other persons than these, by reason that her Cousin held her by meer accident or hazard, having found her on the River side, where they were on the Grass together, clasped the self same day when they said that a Shepherdess of the Country was lost. Behold all that I have learnt, and I would not have said any thing unto you, because I much doubted my self would not any way assist nor add to your Consolation.

After that *Coris* had thus spokē, there was not one of the Company that remained not perswaded, that the Grief of *Tarjis* was not so blind as they had believed it, and that he had bin more clear fighted than they to foresee even immediately all the truth of his Misfortune. *Telamon* re-heaping together all the Circumstances of that which had passed in all this Adventure; the Boat that fatal night, wherein the Shepherdess had disappeared, *Tarjis* having found none but one person after he had there seen two. This roll of Papers met the next day in the bottom of the same Boat, according as they could judge; this vain and unprofitable search after so many Persons, during so many days, and after all that this last which he learnt from *Choris*; *Telamon*, said I, making a reflection on all these things, could not disavow, that if it was not certain that *Zelie* were drowned, there was at least great cause, ground and subject to apprehend it. After that he abandon'd the design that he had had to cause to be sought out these two unknown Women; for what could he desire after that *Coris* had made him her report? her discourse sufficiently enough unfolded him the same who was the Son of *Alcidias* whom *Tarjis* had heard them name; because that *Telamon* had a Brother, who had a long time resided at *Theffalonica*, whence he learnt who was one of these unknown ones, and that he could not doubt but that they would speak with him; as for *Philiste* she was so troubled by the sole thought of the evil that she apprehended, that she was no more able to shed Tears, nor capable to give reasons. *Agamée*, *Arelise* nor *Ergaste* could avoid the same fears as had *Telamon*. *Celemente* alone resisted the reasons they gave to create troubles to themselves; and finding little to comfort them, he represented them to that for the little that there was

was. The least reason to conserve a good, ought still prevail above all those which would force them away.

Agamée judging well that a long Visit wouldesterve in such an Encounter or the like, but to pester and molest *Philiste* and *Telamon*, took leave of them soon afterwards, and gave his hand to *Arelise* who also would retire, and was followed by *Coris*, *Ergaste* and *Celemane*.

As it was very late, *Ergaste* whose House was the nearest, invited the *Areopagite* to dinner, and would also retain there *Celemane* and the two Shepherdesses. *Agamée* and *Celemane* thereto consented: but *Arelise* was too much animated against *Ergaste* to do him that Favour, and it must be very likely that she had some prejudice against *Coris*, to have served though innocently, the occasion of her Jealousie. She found that she did her Injustice in that, by reason that *Coris* had bin very far from contributing willingly thereunto: but her reason could not resist the natural propensity of her Humour, and she must be constrained necessarily to use some indeavour, to pray that Shepherdess to go and dine with her.

Ergaste who as we have said was willing to give her cause of Jealousie by Design and Project, forgot not any thing which was necessary to augment it, and as if he had not bin willing to fix the faction of the Dinner, but because of *Coris*, he used all his Efforts and Endeavours to retain her. But *Coris* who had as much kindness for her Friends, as she had Wit and Merriment, knowing well the trouble that that would give to *Arelise*, if she staid to dinner with *Ergaste*, would never consent thereunto. She therefore replied to *Ergaste* after her ordinary, pleasant, merry manner: *Ergaste* I have already lately told you, that I would not have the leavings, and offalls, and remains of *Arelise*; and as I would not have a Heart that she rendred, and left to you, so I will therefore not have nor accept of a Dinner, which she hath refused. My Mistress, replied *Ergaste*, I well observe that you will try and prove me, and I avow, that it is not just, that I receive Favours from you, from the first day which I could not deserve nor merit, but by years of Services.

Although that *Celemane* was not present, nor had bin at the birth of the Jealousie of *Arelise*, and that the Accident of *Tarfis* had occupied them in such sort, that they had scarcely spoken of any other thing, after they had learnt it: however he soon knew the Anger and Vexation of his Sister, and the design of his Friend, by the discourse of the one and the Countenance of the other. However he did not immediately seem or make any shew of perceiving it, and staying himself only on *Ergaste* his calling *Coris* his Mistress, he said unto him; It is therefore by design, *Ergaste*, that thou wilt also carry away from me all my Mistresses. Mine enemy, replied *Ergaste*, expectest thou quarter from me, after the War thou hast so openly declared against me? *Celemane* would have replied, but *Agamée* resuming speech added, And moreover Shepherd, is it not you that would never remember Love more, that would renounce all Mistresses and all Love? I have truly renounced Love, answered *Celemane*: but remember your self *Agamée*, that is passionate Love, but not that which they call Gallantry and frankness of Humor, without which one

never

never saw a decent and honest Man; Well said *Celestante*, replied *Ergaste*, it is easie to accommodate us; you shall be the Gallant, and I the Lover of *Coris*. Shepherds, said the pleasant merry *Coris* unto them, make out always your course, and I will tell you afterwards if I will resolve to enter there; at these words she quitted them to go to dine with *Arelise* whom *Agamée* would bring back to her dwelling.

Ergaste and *Celestante* ran also after *Coris*, and presenting the Hand with desire to conduct and lead her, told her they could not make out their course, progress, nor Treaty without her. She placed her self between them both, and giving each of them one hand, Well said, said she, let us see whether we can agree. First *Celestante* tell me a little the difference, that you pretend there is between a Gallant and a Lover; it is so great, replied he, as the day is different from the night, for a Lover is one that sleeps not, that eats not, laughs not, who seems nothing but Tears and Sighs, and the sight of a Mistress, which will enrage him even from morning to night; and a Gallant is a Man who sleeps, eats, laughs as others, that sees nothing but Joy and Pleasure, and who seeks not but to divert his Mistress, in diverting himself. They could not refrain laughing at the Picture that *Celestante* had drawn for them, and *Arelise* who smiled as did the others, and who essayed to dissemble her anger as much as she could, replied to him; Thou hast reason, my Brother, to say that the day is not more different from the night, as the Portraits and Pictures which thou makest us there are one from another. But as the Night and the Day cannot accord together, how can a Lover and a Gallant accord together? I pretend not that they accord, reply'd *Celestante*, but on the contray I pretend that the Gallant chafeth away the Lover, as the Day doth the night. That would not be just, said *Agamée*, but as the night succeeds the day, the Gallant and the Lover may have their turn one after another; to tell you the Truth, said *Coris*, I know not well yet if I shall be able to accommodate my self with either of both: But if I were a Shepherd I know well which I would be; Ah! my Mistress said *Ergaste*, I know well you would be the Lover, and in despite of the false Picture which *Celestante* hath drawn us, you would never intermeddle with loving that you would not do it in its perfection, and that a Lover will say. Well *Ergaste*, replied *Celestante*, hold not to that: it will not be difficult to accommodate us. Amiable Shepherdess, when you shall be a Shepherd, you will rather be a Lover, as *Ergaste*; But you will prefer your Gallant, as long as you shall be the fair *Coris*. With the like discourse they arrived at the House of *Arelise*, where the Shepherdesses being entered, *Agamée* and the two Shepherds took leave of them and returned to dine together at the Habitation of *Ergaste*.

At going from the Table they returned to *Arelise's* House, where they learnt, that the two Shepherdesses were already gon forth. They follow'd the same way they heard they had taken, and repassed by the House of *Telamon*, where they asked again about the State of the Wounded *Celestante*, perceiving the Shepherd *Philemon*, who came out addressed himself to him. Although these two Shepherds had much Friendship, and moreover the last esteem they had one for another, they notwithstanding always waged War, by reason of the Opposition

position that there was between the two Sects of Philosophy, whereof they made a Profession; For *Epicurus*, who had been Master of *Celestante*, preferred pleasure to all things; and the Philosopher *Pyrhon*, in the opinion of whom *Philemon* was Naturally met; however without understanding it, and almost without any other guide than his Natural Sight, doubted whether Pleasure was preferable to Pain and Grief. He held all things so uncertainly, that he, not only sported at the Error and Vanity of Sciences, but he would not that one should Confide, even in his own proper Sence. *Epicurus* on the contrary, said, that we ought not to doubt of any thing, when our Senses had assured it us: and he held the Mistrust, and Diffidence of *Pyrhon* for a childish, Trivial, and Ridiculous Scruple. There was probability in the one, and in the other, and it may be, that one doubted too much, and the other doubted not enough: but whatsoever it were, they both were the Sects, which then were the most of the mode, and, *Celestante*, and *Philemon* took pleasure to uphold, even to Desire, and Emulation, each one, his own; and made a perpetual matter of Sporting one at the other.

Celestante had there in some respect more Advantage, because he had much more Studied than *Philemon* had; who for the little reputation that he added to the Sciences, had almost wholly Despised, and Rejected them: but *Philemon* omitted not also, to take great advantage upon *Celestante*, who in Certain Encounters, he made him see, that by the Purest Natural Lights, he was capable to Destroy the certitude of the Rarest Experiences, and Skill which this had acquired with much Time and Explication.

Celestante having therefore perceived him ran unto him, and though he effectually took as great a share as he could, in the Misfortune of *Tarsis*; however, as he sought not but to divert an unprofitable Sorrow, for the healing of the wounded, he said to *Philemon*; I am Ravished that I have found you, *Philemon*! I pray do not refuse me some of your Lessons, and I pray also that you would teach me to doubt. *Philemon* having asked him wherefore? It is, replyed *Celestante*, that all the world assures me here, that this poor *Tarsis* is much wounded; and as he is one of my Friends, I should be very glad to doubt it for my Consolation. My Friend, reply'd *Philemon*, with his cold Sence, when I shall have shewed thee to doubt, thou wilt not thereby gain as much as thou thinkest; for I could not refrain my self from teaching thee, at the self same time to afflict thy self, more than to doubt, only if thy Friends are in danger, thou knowest it not, although thou holdest thy self assured. It Imports, nor matters not, replyed *Celestante*, if thou wilt teach me these two things, it will depend upon me alone to retain, only that which I would, and I have a faculty clear enough to discern to chuse the Good, and leave the Evil; and I, replyed *Coris*, I, replyed *Philemon*, I declare thee that I will not have a Scholar, who shall not Confide in his Master. But persisted *Ergaste*, if it be needfull to doubt of all, must there not also doubt be made of that which you shall tell me?

Agamée, and *Ergaste* Interrupted the Sequel of this Discourse, because the last had said to the other who was *Philemon*, he had a desire to approach and know him: they went all out of the *Hamlet* together,

gether, and entered into the Plain on the East side. After having Advanced there about Fifty Paces, they there perceived *Coris*, whom she held under her Arm, and they saw a little nearer two other Shepherdesses, who walked also, and whom also they Incontinently knew, the one for the Discreet *Celiane* Mistress of *Philemon*, and the other for *Alice* Friend to *Celiane*. What Resolution soever had made *Ergaste* to continue the Feigning, by which he had resolved to posses *Arelise* with Jealousy: it was not possible for him to dissemble it any longer time, it is too difficult to make a long violence to Powerful Inclinations; and of the manner wherein he loved *Arelise*, he could not do it with so little pain, but he made it a thousand times more unto himself. Therefore he could not longer delay to make his Peace, and for that end and effect, leaving his company, he Advanced himself towards *Arelise*, and presenting her his hand, said unto her: Fair *Arelise*, there is no meaps to constrain my self any longer, and it is an Enterprize more difficult then I thought of, to dissemble a Love so strong as mine. *Arelise* did not make any shew of understanding him, and having contented her self to cast a look upon him, with some sort of Disdain, she returned towards *Coris*, and said unto her; let's go my Comrade, let's go, to give the good night to these two Fair Shepherdesses. Immediately she would Advance towards *Celiane* and *Alice*, from whom they were not very far. But *Ergaste* putting himself before her, said unto her Amourosly: Dear *Arelise*, I request you be not angry with me, if I have failed this Morning, am not I punished enough to have lost ever since that time the pleasure of speaking to you of my Love? *Ergaste*, replyed she, very coldly, those faults put you in very little Pain, but I am very glad to let you know, that I also very much scorn, and despise your Repentance; and I, replied *Ergaste*, with an Air much more passionate than before, I protest to you, that there is not any thing in the World, that I apprehend or dread so much as your Displeasure, and if I were so wise as I would be, I would never give you any Ground, Subject or Gause, but what will you *Arelise*? think you to find Lovers Wife, and would you reform the World? no, replyed she fiercely, and it is for that also that I will have none. Well *Arelise*! continued he, receive me not as your Lover, but pardon me as your Friend. At the time that he said this, they were very near to *Celiane* and her Company, to whom also were joined, *Agamée* and the other two Shepherds. The Athenian who had not yet seen *Celiane* saluted her, and afterwards rendered the same civility to *Alice*. *Alice* was a Shepherdess who was not very fair, but had wit, and whom a certain Air of Freeness, and Frankness made her beloved of those who knew her, and above all to *Celiane*. The Sun was then upon its Setting, it seem'd to have no more Beams but what was requisite to enlighten Delectably the Company, and areigning *Zaphir*, or *Planet* throughout all the Plain, rendered this hour the Pleasanteſt, and most Commodious for walking; after some other discourse they continued the walk, in taking the way of *Ceris*, and *Celiane* to reconduct them: and every one without choice, having offered his hand to the Shepherdess, nearest to whom he found himself mett, *Ergaste* amongst others met with *Arelise*, and *Celestante* with *Celiane*, *Ergaste* soon recommended his first converse with *A,*

Arelise, who could not so soon return from her Displeasure, continued still to refuse him her hand, and even to endeavor to withdraw farther at a distance from him, not willing to listen to his Excuse. The Shepherd who could no longer support himself, nor bear her fury and rage, seeing all his Words and Speeches too feeble to Mollifie, and Sweeten her, at last casting himself at her knees and tenderly embracing them, Fair *Arelise*! said he to her, must you also yet be more Inexorable than the Gods, who in spight of the Offences, that we commit against them every day, are always ready to pardon us, from the Moment that we crave Mercy at their hands; you see that I make you all the submissions, that I could be able to render to themselves, I confess my Fault, I demand your Pardon, I put my self upon my knees before you, I embrace yours; and that there may be nothing wanting to the Satisfaction I owe you, Impose upon me what pain you please for my Default, and I promise you, and protest you, I willingly will submit thereto, provided it be not that of seeing you a longer time angry with me: *Arelise* not any way heeding this discourse, but disintangling her self out of the hands of the Shepherd, she returned to join *Coris*, to whom *Agamée* gave his hand. *Celiane* who knew nothing of their affairs, and intricacies, and on the contrary, understood the great kindness that was betwixt them, was astonished to see the coldness of *Arelise*, and demanded the cause of *Celestante*. Amiable *Celiane*, answered he her, when you shall see *Ergaste* and *Arelise*, without being angry together, demand of me then the Subject and Cause, for then there must be something very extraordinary: but what can I say unto you, when they do but what is usually done every day, and what reason to render you of a thing, which is not but Natural to them: *Celestante* made her this Reply so loud, that *Ergaste* heard it: and for as much, that he saw well, that the hour of his Reconciling himself with *Arelise*, was not yet come, that the Humor which he knew her to be of, he should lose his Labor, and thereby make her more obstinate then at that time, and therefore must leave her to come to her self; he used his Endeavours to conceal his Vexation, and dreamed only of fencing himself from the Jests of *Celestante*; he therefore, to that effect came up from the place where he had been on his knees. However at the time, when he thought to speak, he was interrupted by *Celiane* who answered *Telamon*: Shepherd, you are Malicious, for I know that there were never two Persons, that loved one another better then did *Ergaste* and *Arelise*. I say, not the contrary, replied *Celestante*, but you must know Fair *Celiane*, that it is their particular manner of Loving. Some do believe, that to live together in Unity, and Peace oneby another is Love; and they hold that it cannot be done, but only in War, and Contention. See, you Shepherds, that Love is an Ape, which always counterfeits the Natural Qualification of all those he meets. It is peaceable in a Sweet Temper; a Quarellour with one Naturally Prompt and Hasty, Merry and Pleasant with those Persons who are given to Sports and Rejoycing.

Ergaste, who still Intended to speak, when *Celestante* had finished, seeing that he prepared himself to continue longer yet in discourse, Interrupted him at last, and addressing himself to *Celiane*, said; Amiable *Celiane*, if *Celestante* knew the Nature of Love, he would give you a better

better then that, to what you have required of him. Love, Fair *Celiāne*, is a kind of War, where every one seeks nothing else, but to Conquer his Adversary; That is, who shall surprise him, shall wound him, shall surmount one another; and it being so, should you be astonished, always to see both Parties in Strife, and Division? Ah! I accord with thee, cryed *Celemante*: undoubtedly, *Ergaste*, Love, as thou managest it, is a War; and I should so be perswaded, if I were *Arelise*, I would not approach thee, without putting on my Head-Peice, and array me with my Armour, Helmet, &c. Cap-a-Pe, from head to foot at all hazards. *Ergaste* who apprehended what he would say, rejoyn'd him smiling: *Celemante*, it is a War where no blows are dealt, but what are received, and felt with pleasure, and provided the Adversary pleaseth, there is nothing but pleasure in being wounded; that's the reason why thou seest, that they will give to truth, the offensive Arms to the God of Love, as well as to that of War, and that they paint him with a Bow and Arrows, as they do *Mars*, with a Sword: but thou seest also, that they give him not therefore any Defensive Arms, as to the other, and that on the contrary, they paint him all naked, as if he were afraid, not to receive all the Shots that they had Aimed, and Levelled, and made against him; and least he should lose one in his Attire. *Celemante* had replyed, but seeing that *Celiāne* would speak, he yielded her Place, and Precedency, by Civility; so that the Shepherdes replyed thus. That which you speak, *Ergaste*, is Gallant and Comely: but however, I do not well understand, how you compare Love with War, since that contrarily, Love in my apprehension tends not but to Peace, and Union of hearts. And War, Amiable *Celiāne*, replyed *Ergaste*, tends it to any other thing than Peace? *Celiāne* not anwering any thing, *Celemante* took up the Cudgels for her, and said; no *Ergaste*, not so; Wars arise from the Disunion of Heart, and thou wilt avow me, that Love Ariseth and Springeth from Union, and Correspondency. That is that in which thou deceivest, and cheatest thy self, replyed *Ergaste*. Love, as well as War, Springs yet from Disunion of Minds, and Spirits, and Tempers. At this Discourse, *Celemante* betook himself to laugh, and turning himself to look after *Philemon*, said, *Philemon*, behold here is news for you; for what shall we be assured of in the world hereafter, if *Ergaste* goes to make proof unto us, as he faith, that Love Springs from Disunion of Hearts, and Minds? that is not very difficult, replyed *Ergaste*. Is it not true, that Love is no other then a desire? now all Desire, comes from the absence of a good we wish, and as we may say, from its Disunion with us; for if we were United in the thing we Desire, we should surcease, wishing for it, being impossible to Desire that which we are in possession of already, and with which we are United, therefore thou must necessarily Avow me that Love, being a Desire, and Desire Springing from Disunion, Love Springs likewise from the same. *Celemante* would have replyed, but *Agamée* Interrupted him thus; I believe *Ergaste* that you would say as our Poets, that the Man and the Woman, were not formerly, but one and the same person, which were Disunited, and Separated in two halves: and to hold upon this Foundation, that since that time, one half dreams of nothing else, nor seeks to Unite themselves as do the Parts

of a *Serpent* cut in two peices, so that when a Man loves a Woman, or that a Woman loves a Man, it is that they have both refound the half, whereof from they had been Disunited. *Celemante* having commended the thoughts of *Agamée* replied him: if that which you say should be true, *Agamée*, it would still be true, that Love did Spring from Union, and not from Disunion, as *Ergaste* said. For this Inclination of two halves to resemble themselves would not come to pass, but from that which other whiles, they would have been United. But also it is certain that *Ergaste* Dreams not, nor Conceives, nor Apprehends what he says, and that if the Spirits should not Unite, before they Loved one another, they should never be capable of Affection. Hast thou sometimes taken Notice, *Ergaste*, of this Fatal Moment which giveth Birth to Love? hast thou observed that which passeth in this first Interview of a Shepherd well shaped, who meets with a Fair and Amiable Shepherdess? I know well, that they frequently long, will look upon one another, before they will joyn in Love, and that other times, they will never Love, and that even many times, they will conceive an Aversion one for another: but also you will sometimes see, that their Eyes are no sooner met, then they feel themselves Inseparately tied one to another, and so Love one another. That is certain, said *Ergaste*: but what conclusion doest thou draw, or infer from thence? that Love, replied *Celemante*, never Springs, but from Union of hearts. My Poor Friend, replied *Ergaste*, I see not but that returns too much to that which thou wilt shew us, more then thou believest, said *Celemante*. For these different effects from the first interview, come from this, that Certain Spirits, which commonly go out of us, as the Beams go out of the Sun, mingle themselves in a Moment one with another; almost after the same manner as thou seest the *Atomes*, and *Motes* fly from the Air. And as thou seest yet these same *Motes* to meet one another, to knock one another, to recoil sometimes one upon another, sometimes to pass beyond, and not to touch one another, and sometimes to grasp one another together; it arrives in the self same manner, in the Medly, and Mixture of Spirits, sometimes they are long before they fix together, and Unite together. Whence it comes that it is a long time before they love one another: other times in meeting, they knock and justle, one another; and thence comes the Aversion: sometimes, they pass further without touching one another, and from thence Springs the Indifferency. But also sometimes they do no sooner touch, they grapple one another, as one may say, and they Unite together; and 'tis thence that this suddain Love ariseth, which takes Birth at the very first Interview. So thou seest that Union is always the Sole, and True Cause of Love. O *Celemante*, cryed *Coris*, all that is unknown to us! think you, that we know what is of the Spirits, and what they are, and that we can Imagine, how it is possible that the Spirits Unite, and as you say, grapple one another. Dear *Coris*, replied he, conceive you how that happens in the Body? undoubtedly, replied *Coris*; and I think that there needs not much skill to apprehend, how a thing which is grappled and clasped, is fixed to another thing, in the like manner how a clasp or hasp holds to a Buckle? how a Stone remains, in the Iron Head of my Crook which is hollow? nor how, in fine,

fine, how a Body which hath a Figure, is fixed to another which likewise hath a Figure and Frame, which is proper to it? But how will you that I comprehend that of Spirits, who have neither Body, Frame, nor Figure? Amiable Coris, said Celemante unto her, behold you are therefore more Skilful, and Expert then I am, since you conceive that in the Body; for, in fine, the Bodys, and the Spirits are but one and the same thing, the sole difference is but only in the Name. They call those Bodyes that are Gross, Ponderous, Visible, and Composed of many others. They call Spirits, Small Subtile Bodys that are Simple, Light, Imperceptible, and whereof others are Composed. But in Truth, they are equally of the Body, and the smallest of all have their Frames and Figures, even as others. Truly Celemante, replied Ergaste, it Admirably becomes thee to speak here of these Small Bodys, and so to Act the Doctor amongst Women! Friend, replied Celemante, that here is but a Doctrine of Love, and I believe that he is not a Gentle-man, but would very readily Learn, or Teach, how it is to Love such Fair, and Amiable Shepherdesses.

Agamée who was ravished with joy to hear him, said unto him; They would pardon you, Celemante, if you did not also leave us in the same doubt where we were, concerning that which hath given place to your Contest. For we have told you enough how two Persons Love, how they are indifferent, and even how they hate, but you teach us not how two Persons who Love one another, are angry together, and do sometimes the same thing as if they hated one another, and in the mean time it is that which hath caused your dispute to arise. It is true that I have not told you, replied Celemante, but what need is there that I explain that unto you Agamée? See you not that Ergaste and Arelise, who do all they are able to teach you? The Science is of much utility and unprofitable, where experience is so common. They all began to laugh at the Reply of Celemante.

Philemon himself had taken great Pleasure to listen to them, and although the variety of their Opinions and of their Reasonings, served not but to make him admire more the uncertainty of all things, and to confirm him in the Opinion that he had, that all the Science of the Philosophers was nothing but Vanity and Error, (however he would not have spoken until then, lest he should interrupt them.) But when he saw they did nothing but laugh he begin to speak thus, Well Celemante, you think you have acted Wonders that it is not true which you think, that there is less assurance in the Oracles of Jupiter than in the Science of your Moats and Atomes? not so, replied Celemante: but I think that there is always as much as in the doubts that thou makest; O poor Boy! reply'd Philemon; if thou hast no other than that to answer me, thou must necessarily be a very Fool, to have lost thy time in a Science whence all the assurance terminates in saying that thou knowest as much as I, who make a Profession of knowing nothing.

Celemante would have replied, when from the foot of a small hill, where they then were, they heard a great noise as if People had cryed. Almost at the self same moment at the top of that rising a Shepherd with a Dart in his Hand haling with the other hand a young Maiden

Maiden whom he held by the arm, and they also perceived an old Woman who striking him with an Hook or Crook, indeavour'd to force and constrain him to quit the same young Maiden. *Agamée* advanced to know what it was, and the rest of the Company did the same. *Ergaste* knew this Man to be a Shepherd, who was lately come to inhabit amongst them: But as he knew not the ground nor cause, that he had so ill to treat a Maiden, who although she was simply habited, appeared admirably fair and beautiful, he asked him the cause. The other, *reply'd him*, that she was his Slave, that fled away from his dwelling. Thy Slave, *reply'd the old Woman*, thou wicked Person. Say say, that's a free Maiden whom thou forcibly hast ravished away, and by the Laws of Justice, thou oughtest to be condemned thy self and made a Slave to her. *Agamée* seeing that they mutually complained one of another would needs know who had most cause. He softly took the young Maiden by the arm, and taking her out of his hands, whom they had accused to be her ravisher away, he demanded to be clearly and duly informed, and what she or he said. This Man who was tall and shaped well enough, but whose Physiognomy marked him out to be very violent, and naturally ill temper'd, churlish and malignant, looked fiercely upon *Agamée*, and presently scorned to give him a reply, seemed to consult if he should attempt to compel him by force to execute his enterpize. In fine, the number of those who were present amazed him, so that he began in part, to satisfie the demand of *Agamée*. All that I have to say unto you, *reply'd he*, is that that Maiden was a Slave, I have bought her to be mine. This Woman whom you see, did conceal her in her house, I retook her there hence, and remanded her to my dwelling. Ah, generous Shepherds, *reply'd the old Woman*, (for she also took *Agamée* to be a Shepherd,) be you I pray you, a Judge of this difference; and you will see and find that this wicked one, would ravish from me my Neice by the blackest and most abominable Treachery. What wicked Woman! *reply'd the other*, wouldest thou deny that I bought this Slave? I deny it not truly, *reply'd she*, but it is by the crime by which she is become so? Whilst they so contested the young Maiden fixed her eyes upon the ground, and a thousand Tears trickled down her fair Cheeks. She durst not almost through confusion and fear look upwards, nor speak one word nor pronounce a syllable. The Shepherdesses looked upon her with an extream Compassion, and admired her dismal State, the excellent Features of her Face and the whiteness of her Hue, and the others those of her Teeth, and the form of her delicate Mouth, her sweetness, port, modesty, and comely pitch, and gesture. The Shepherds also said one to another, that she appeared to be born rather to make Slaves, than to be one her self, and that assuredly Nature had not formed such delicate arms to carry Chains. They were on this discourse, when they saw come towards them, a Man, who ran with all his might, having a Javelin in his hand. His pitch in point of height was but ordinary: but considerable for its excellent Proportion. He had his hue and die brown, as was his Hair, his Eves black, his Nose like an Eagles bill, usually called a hawked Nose, much sweetness and majesty in the Face, mixed with some kind of Fury. The old Woman no sooner had seen him, but turning her self

self to the other : *Tremble, tremble, perfidious One, said she to him , behold him who will punish thy Crimes.*

These words caused the young Maiden to lift up her eyes; and from the time of the coming of him whom she knew one might observe to dart and beam from her Face a sudden Joy, which gave her a thousand new Transports and auspicious Delights. The first of these unknown appeared much moved in seeing him, and his Hue and Colour which naturally was red and high, was yet kindled with a new flaming Fire. However his Emotion seemed not to be mixed with Fear, and he attended with great Resolution. In the mean time the other approaching him, and judging by that which he saw the Obligation which he had to the Company of these Shepherds, he saluted them all civilly, and afterwards looking upon his enemy with an eye full of indignation, *he said unto him ? Tis against me, thou Traytor, thou treacherous One and Coward, that thou must dispute the Possession of Eliante, and not shamefully to carry away a Woman. It becomes thee well, replied the other, to combat with me by force of arms, and thereby I will render thee thy Desert, for flying away with my Wealth. But I will not omit to accept thy challenge, nor to dispute my Slave against thee, but to punish thee to have durst undertaken to debauch her.* At these words lifting up his hands he would have made up to his enemy, to smite him with his Dart, and this prepared himself, with an excellent Grace to receive it, when Agamée and the Shepherds put themselves betwixt them, and so hindred a disorder which the Women were already all alarmed at. Agamée having a little remitted them, demanded of them if there were no means to know their difference, and the first having told him by way of answer that he had already unfolded it to him, *the other replied,* that if they would have the Patience, he would relate them the Justice of his Complaints, adding that he would that his enemy would refer it to their Judgments. This after he had considered and mused some time, said he would willingly do it, provided they would listen to them the one after the other ; so there being a consent on all hands, they descended to the foot of the Hill, where there was a kind of Bank, and there they sate down. The two Adversaries chose a certain place opposite to speak in the hearing of their Judges Orally. And for as much as he who first spake had already alledged his Pretence, the other replied in these Terms.

The History of Alceste and Eliante.

I Should be happy, generous Shepherds, and wise Shepherdesses, if the Gods had always made my Destiny to depend upon the Justice of Laws ; and that they had given me Judges, such as you are from my Infancy, to punish the first outrages which have bin done me, as they seem this day to have miraculously sent you here to do

do me reason, for the last that I have suffered before your eyes. You will be astonished with the variety of events, and diversity of the Circumstances which I have to relate you, but if you have Astonishment, I am assured that you will yet have more Compassion for us, and yet more Indignation against our enemy, when you shall know our misfortunes and how they are hapned to us, and above all when you shall see that the sole right, wherewith my Rival pretends to serve himself against me, is not founded but on the Crimes of his Family.

We are all three originally descended from this Valley, I will tell you, the young *Eliante* that you see, *Perinte* that is our Enemy, and I my self: but there is so long a time past that our fore-Fathers are gone out and expired, that it is difficult their Memory should be trac'd down to you. It was from the time that *Alexander* the great passed into *Afia*. They enrolled themselves all three in his Army, and being in all the Battails that he fought against *Darius*, they there acquired such Reputation, and so enriched themselves with the Spoils of the *Perians*, that the Fortune that they made in a strange Countrey, made them despise their own where they had one more competent.

After the death of *Alexander* the great, they married themselves in *Babylon*: but after some years my Mother and that of *Eliante*, being dead almost at one and the same time, our Fathers who loved them with an unparalleled Tenderness, conceived so much Grief that they could not longer dwell in *Babylon*, nor suffer the sight of those places which at all times would renew the memory of their Loss; as they were trained up in arms, they resolved there to finish their days, and for as much more they sought not but honourable Occasions to loose a Life that their regret had rendred unsupportable, but because each of them had a Child of their Marriage, and that my self who was eldest of the two, had not attained above twelve years of age, and *Eliante* but six. They made a Will and Testament before their departure, by which they named and appointed the Father of *Perinte* our Guardian, and Tutor, and besought him to bring up *Eliante* and my self in a Friendship and amity one for another, which represented that of our Father, and to marry us together when we came of age and for as much as the Father of *Perinte* had also a Son and a Daughter, and that these Friends over credulous, would leave them marks and tokens of their Friendship, they added in their Will and Testament, that if it hapned I should dye, they desired that all my Wealth should appertain to *Eliante*, on condition and always, provided that she would marry the Son of our Guardian and Tutor. If I should survive *Eliante*, that I should have all her Wealth, provided I would marry his Daughter, and if we refused these Conditions, he would give him the Liberty to dispose of all their Inheritance.

The Father of *Perinte*, therefore received the Will and Testament and Pledge of these two Friends: But I pray you to see in what manner he executed their Wills and Testaments. He no sooner saw their Children and Wealth in his hands, but he designed both the one and the other for his own Family. Instead of educating *Eliante* and my self in a kindness which might dispose us for Marriage, for which our Fathers

Fathers had both a willingness to unite us, or rather by which they were willing to unite themselves in the Persons of their Children: he employed all his care and thoughts on one side to divide our minds, endeavouring to animate us one against the other by small Jealousies to nourish amongst us by these questions, which one fucks often as one may say Enmity even as milk, and on the other side to insinuate into me for his Daughter, all the affection I owed to *Eliante*, and to imprint in the Heart of *Eliante* for his Son all the good will which I had right to hope for by the last Will of her Father.

But be it that Love irritates it self against all the designs, which opposeth it self to her Liberty, be it that the Gods take pleasure to overthrow enterprises, so treacherous and so full of Perfidy: so it is that they found it always, that all that this perfidious one practised to endeavour to make me have a kindness for his Daughter, that it always made me have an Aversion, that *Eliante* had the same Sentiments for *Perinte*, and to the contrary there sprang up among us both, I know not what desire of loving one another, by the constraint that they would have imposed upon us to hate one another. The Father of *Perinte* caused his Son, to learn all that could be Imagined, to perfect him in all exercises, which might Capacitate him, to be rendered Amiable, and Delightful to *Eliante*. He caused his Daughter to be Educated and brought up, with a Care all alike, that I might the rather leave my self to be Dazled, and a Mist cast over my Eyes; and as for *Eliante* and my self they abandoned us both, the one, and the other, her to her good Nature, and my self to all the Defaults of mine. But all the art in the World could not put in the Sister of *Perinte*, the least part of those Natural Graces wherewith *Eliante* Shone, and Sparkled in mine eyes; and my good Fortune would have it, that she had an Higher Esteem of me, than of *Perinte* with all that he had acquired.

A Success so contrary to the Designs of this Wicked Tutor, and Guardian, Strangely Irritated against us. We perceived even *Eliante* and my self as young as we were, that they conceived a Displeasure, when she and I were together, that they testified nothing but joy, when they saw us make any Love or Caresses to their Children, and that they punished us, but for the Faults that I committed against his Daughter, and the Divisions which sprang betwixt *Eliante* and his Son. If we would obtain any thing of him, we must feign to quarrel *Eliante* and my self, and it came even to such an excess of Jealousy, betwixt us two, that we durst not speak together, unless we were resolved to draw upon our selves, some ill Treatment from him. On the other side we could not Live, neither *Eliante*, nor my self, without testifying our Affection, and when it was needful to wipe away a thousand Dolors, Infinitely beyond those which were Invented against us by our Persecutor, I would have Despised and Rejected them, to have only the Pleasure to tell *Eliante* how much I Loved her. But because in giving us this satisfaction, we exposed our selves, Mutually to the hard Persecutions, we obliged our selves to Manage it for the Love of one another, if we would not do it for our selves. Love is a Great Master, and Infancy the most Simple, and the most Ingenious one, becomes Expert and Skilful, when it comes to Instruct,

not daring to speak together, we advised one another to write all that, which we would have made known to one another. The Negligence that they had affected to make us Instructed, was cause that we Immediately drew to our selves Evil enough: But Love soon taught us that, which the Masters had not done. They observed us so strictly, that we could scarcely make, or hold, our Tickets. now we would give them one to the other in passing, then we would slip them in our Cloaths; now we served our selves of Certain Lurking Holes, which were convenient for us, where I put my Letters, and where I went to fetch her Answers; we oftentimes changed the places, lest they should mistrust us, in seeing us go there too often. We passed some years sweet enough; and although it were to us a great Evil, as that we durst not always speak; I found it on the other side by the kindness that *Eliante* had for me, and this kindness was to me so great a Treasure, that I thought to have had yet more subject to praise my self, than to complain of my Destiny. But Fortune in the end betrayed all our Precautions, and *Perinte* having casually found one of my Letters in the cleft of a wall, where I had put it, and where *Eliante* should have taken it, his Father thereby discovered our Commerce. Unfortunately for us this Letter was the most tender, and the most forcible, that ever I wrote to *Eliante*, for after having reiterated her all the assurances possible of my Love, I there bewailed the Perfidy of our Guardian. I there spake of the aversion I had against his daughter, I declared her that I impatiently expected the age wherein the Laws would leave us to our own conduct, to press her to execute the Will and Testament of our Father. In conclusion I there Discovered, all that the Interest of our Love Obliged me most to hold our Peace to our Cruel Enemy. I cannot nor could not better Delineate you, how much he was Incensed, then by the Strange and Cruel Resolution that he took. He spake to Merchants who went to Traffick towards the Pillars of *Hercules*; made an agreement and bargain with them to carry me so far, that I should never return; and afterwards made me depart, not Advertising me two hours before, and made me believe that he would send me to spend away a Year in Greece, there to learn my Exercise.

I do not tell you of my Surprize, nor my Grief at the Order of this Terrible Departure. A Clap of Thunder had not Rendered me so Confused as I was, and I believe I had learnt news of my Death with more Constancy and Resolution. For in fine, although *Eliante* was then but thirteen years of age, we were however yet she and my self depending on his Condition, and all my resistance served not, but only to render us both more Unfortunate. But conjecture you what was also the astonishment of Generous *Eliante*, when I went to bid her adieu, she had yet known nothing of this sad news, and I also found her thereunto very little prepared; but what shall I say, what other preparation must there be on the like occasions, then the Testimony of the last Grief; is there any thing that better cuts asunder, then that of the seizing of hearts, the disorder of the Spirit, and the abundance of Tears? it is that which I observed in this fatal moment, in the Fair *Eliante*, if otherwise, or notwithstanding, I dare say I was my self in a condition to remark something. In fine, I parted, and we came

and Imbarqued upon the *Mediterranean* Sea. In the sixth day after our Sailing, our Ship having been a long time battered with a Tempestuous Storm, they perceived they had sprung a leak, or cloven asunder, and not being in a Condition to bear so great a weight any longer, they must necessarily perish, or discharge the Men, and Merchandise without Diligence. Compassion is a Virtue unknown to Mariners. They have no Laws but for Interest, nor yet any Maximes but those which inspries into them their Avarice. They hoped for a profit for their Merchandise, they waited upon none of the Traveller; so they resolved to put off the men, and to preserve the Merchandise. In this Design they chose people unprofitable to themselves, I was of the Number, and designed to be cut off. By Calurity we had been cast neer to an Island which is but a days journey from *Crete*, alias *Candia*, but very far from the ordinary passage of Ships. It is an Island Desart, to which I think there is not so much as a name given, and where there are but Birds and Serpents for their hoasts, nor for retreat but only Woods and Rocks. But yet it was a Good Fortune, in an extremity of this Nature, it was a Port of Safety for the Unfortunate, who without that had been cast into the Sea. The Captain of the Ship made us there to go and land, and by much Favor, gave us only a little Bread, with Bows, and Arrows, and Darts for Hunting, that we might thereby be able at least to Subsist for some time, waiting till he might return to retake us in as he Promised us, or that we should have some succour by some Vessels passing. But we well knew, that he promised us the one but to deceive us, and that we durst not attend the other but by Fortune: we were thirty that Disembarked there. They say, that the Miserable Consolate themselves together, but I experimented wholly the contrary on this occasion. I was a thousand times more afflicted by the Complaints, by the Cries, and by Despair of my Comrades, then I was by the apprehension of Death; it is true I imputed not to my Courage the Disdaine I made, the absence of *Elante* had put me in an Estate to wish Death, rather then to fear it. Also of all that was Affrightful, and Terrible in this Island, nothing did so much Terrifie me as that I should never see her again; we had soon ran over all the Island its Circuit, not being at the utmost but sixty, or eighty Furlongs. There were some Birds, and a great number of Serpents, we flew the one to eat the other for our own Defence. We Roasted our Viands by the Sun Beams, and when it was Cloudy Weather, we were obliged to eat it all Raw; we spent the day close to the Sea side to see if we could see any Ships: the night we retired our selves into the Hollows of Trees, or Caves of the Earth; that which was Incommodious, was the want of Water; we had none sweet, and if there were any that were not altogether salt, they had so ill a tast that they excited us to Vomitings. The Bread which they had given us, could not long suffice so many Mouths, we were forced to have Recourse to Roots, and to supply the defect of Fountains by great Pits which we made in the lowest places, there to gather together the Water of the Rain. There was no means to subsist any long time in this Dismal kind of Life. Some Dyed with Hunger, by and near our Viands, others with Thirst near to the Fountains; there were some Poysoned sleeping,

by the biting of the venomous Serpents, and there was not one, only one in the end, but fell sick by ill Nourishment or Pain. It was there that I learnt the condition of the Treatment that the Father of *Perinte* had made with these Merchants, to leave me in a place whence I should never return, and I knew it from one of my unfortunate Comrades, who had heard it also spoken to the Pilot; but it is time that you should know that which passed in *Babylon*, whilst I languished in this deplorable Desart, and for as much as I have not been instructed but from the mouth of *Eliante*, and that I might possibly omit something I pray you that you will permit her to relate it her self.

Alceste (for that unfortunate Lover was so named) ceased then to speak; and immediately all the Company cast their eyes upon the fair *Eliante*, and expected from her the recital of what followed. She would gladly have bin excused, because her modesty rendered her Timerous, and her pain and grief had also taken almost her Speech from her, and the discourse of *Alceste* renewing the Memory and Remembrance of so many Disgraces, had also renewed her Tears, that she could not stay them. But as she saw her self, in fine, pressed by the silence of her Lover, and by the impatient desire that she saw upon the Faces of those round about her, she betook her self to speak, addressing to the Shepherdesses, who had made her to sit down in the midst of them.

I know not, fair and wise Shepherdesses, why *Alceste* would that I should recite you my self, the State wherein he left me after his departure from *Baylon*. It is all that which hath bin hitherunto the most difficult to depaint you in this historical Narration, and it is that which I am almost least acquainted with. For in fine, when I saw the manner wherein they made him depart, without any Speech thereof ever in my hearing before, without advertizing him thereof, and under a pretext, the feigning and dissimulation appearing very gross, (for what appearance of care should they take, to chuse him Masters in *Greece* when they would give him none in *Babylon*?) When I considered, I say, all these things, I divined immediately that it was an Artifice to separate *Alceste* from me to force me in his absence to espouse *Perinte*, and I fell into a condition that I knew not well what would become of me. I was obliged by the last Will of my Father to consider and love *Alceste* as a Spouse, which he had designedme by his own Choice, and I will not dissemble to tell you in his presence, that his Virtue and Merit, had made a desirable necessity in me, to perform my duty. My Regrets also tormented me, with so much the more Empire, that they were authorized by the order of my Father, and I permitted so much more willingly Pain and Grief to seize upon my Soul, that no scruples should combat my Heart, and that it was my duty as well as my inclination.

My Guardian (but can I give this name to my mortal Enemy?) This cruel one, said I, used all Artifices imaginable to dissemble his barbarous design. He published amongst his Friends that he had sent *Alceste* to the School of *Athens*, as he had made himself believe, and he whom he could not suffer before, he dissembled, notwithstanding his absence gave him trouble and regret. He even affected to testify it before me, be it to gain me by this Complaisance,

be it to take from me ground and cause to mistrust his Treachery. He treated me with much more kindness than he was accustomed, and of his Persecutions I had not any greater sufferings than the Presasures of his Son.

In fine, one day I saw him come into my Chamber with a Countenance more sad than ordinary. He said nothing unto me, but appointed his Son, who there was to follow me, and when they were upon the Stairs, he said unto him as in secret, yet loud enough, that I could understand him, that Alceste was dead, that he had received the news thereof, and notice was given him that the Ship whereon he embarked suffered Shipwreck, and however he must not advertise me thereof. He said this unto him, without thinking to approach so near as he did to the Truth, for he had not since heard any thing from the Merchants, with whom he had agreed, and knew not the extremity of Alceste: but he would by the design which you see, falsely persuade me of his Death, thinking to disabuse me by the extremities of the World, whereto he had exposed him. I who effectively believed that Alceste was dead, beheld me alarmed as you well may imagine. Grief so seiz'd on me at once, that Perinte returning to my Chamber, found me there swooned. I will not urge you to believe the Complaints I made when they made me return to my Sentiments; I will tell you only that I immediately doubted that the death of Alceste, was a pre-meditated Design of the cruelty of our Enemy, and I saw well that it was to oblige me to marry his Son, or in case I refused to seize on our Wealth; and indeed there passed not a Month but he made me this Proposition of this fair Marriage, for although he believed that Alceste would never return from the place he had sent him, however he would make precautions against all hazards, there was nothing more assured than the attempting quickly to conclude our Marriage.

This was then, when I no more made any more doubt of the perfidy of the Design, whereof I had only a mistrust. Until then I had but a pale Aversion against Perinte, as we naturally have of all things where we see they force us: but when the Grief which I had for the Death of Alceste was joyned with this Aversion, when I saw that they would have me become the price of his Bloud, and the recompence as I may say, of his Murtherers, then I had neither Father nor Son but horror and abomination, and to say all at once, I considered him as the cause of the death of Alceste, and the other for his execrable murtherer and paricide. In vain did they think to gain me by the consideration of Wealth. Let him take, said I, let him take my Wealth provided he gives me my Liberty. Poverty shall be much sweeter to me alone, than all the Riches of the World with his Son. Let him seize on the inheritance of our Fathers without scruple; it is far less Crime to take away Wealth than Life, and flight cannot cause Horror in a Murtherer.

It was not in secret that I made these manner of Complaints, I freely discovered it to all Persons whom I saw, because that after the loss of Alceste, I believed I should have no more cause to fear my Enemy. And in reality, I would willingly have relinquished the Inheritance of my Father which Joy, provided he had left me at liberty

to fly where I might never more hear of him nor his Son. There was in *Babylon* a young *Persian* of quality, with whom *Alceste* had contracted a most perfect Friendship. He was named *Oxiarte*, and was near about the same Age. As he dwelt in the Neighbourhood, one might say that they had almost bin brought up together, for a long time he conceived a great affection for me: But for as much as he knew that of *Alceste*, he had so much consideration for his Friend that whilst he believed him living, he would never speak of his Passion. He thought he could discover it me when he believed him dead, and that without being his Rival, he could demand of me a place that the other was not capable to occupy. If I had bin in a state to listen to a new Friendship, I had possibly bin unjust to resist his, for there was never one accompanied with more generosity nor sincerity, nor yet discretion. But *Alceste* had carried away all my Affections with him; and of all Passions, I was not capable of any thing but hatred and aversion, that I had for those who I believed occasioned his Death. I would not however reject him. But on the contrary, endeavouring to engage him to serve me, in the design I had to draw my self out of the hands of my Persecutor. *Oxiarte*, said I unto him, I am in a trouble where my Soul is not capable to dream of new Engagements, and also in the hands of a Man from whom you ought not hope to draw a consent, contrary to the design which he hath to Sacrifice me to his Avarice. That which I can say to you notwithstanding, that I have so much horror for that cruel Enemy, and the Marriage he designs me, that there is nothing honourable that a Man can hope from me, who shall have the courage to draw me out of his hands, and set me at Liberty but I will testify my acknowledgment unto him.

There was no more need of disposing *Oxiarte* to undertake all, he would but know in what place I had fixed my Eyes for a Retreat, I told him I had always heard say, that my Father was of *Tempe*, and that he had yet a Sister, and some Relations whose Names I knew not, but I hoped to discover them there, when I should be there present, and I signified to him in fine, that I had designed that place for my Sanctuary, and place of Refuge. *Oxiarte* did not ponder upon my Proposition, and too well content with the only shadow of the hope I gave him, he made all our necessary preparatives ready, the most diligently and the most secretly that in him was possible. He had a great Patrimony, and Inheritance which he enjoyed, having neither Father nor Mother. He sold it all, and having by this means made a very considerable fond of money, and capable to repair the loss which he had Abandoned, he so very well disposed all that which was necessary for our departure, that we, in conclusion went out of *Babylon* by night, and having in few days gained the City of *Tire*, by the means of Chariots appointed by turns on purpose, we prosperously Imbarked our selves on the Sea, before they had leisure to overtake us. It is true that I Imagined not that this good Guardian would make any great Diligence to Arrest us. For I had with me but one Maiden, at my wealth remained in his hands, and that was the sole aim of his wishes, I believed no otherwise, although he would also afterward tell me that he was not soon consolated, for what affection

can I ever Imagine in a man, who treats me as a Slave? and hath done me the Outrages which you have seen.

As *Eliante* was there, *Perinte* who had scarce the Patience to restrain himself to Interrupt her divers times, willing to say something, but the Shepherds having interrupted him, and having signified him, they would hear him at his turn, as much, and as long as he pleased; he left the Fair *Eliante* the liberty to continue after this fort.

We Rowed most Prosperously the first day, after our Imbarkation, *Oxiarte* without ceasing or Intermision being always by me; and although he had in his heart for me a passion such as you will see by the sequel, nevertheless as he saw my Grief all fresh, and how many regrets I had for the Grief of *Alceste*, and the Affection that I Conserved for his Memory, rendred me the thoughts of a new Friendship unsupportable; he had the Discretion to with-hold himself, and to hold his Peace, as much he was able to refrain his Passion to flatter and dissemble that of mine. About the fift day at the last watch of the night, we heard a great noise upon the Deck, and that having obliged us to rise up, we found all the Mariners there occupied, in considering with much astonishment, a great fire which appeared very far, the cause whereof they could not Conjecture, the major part verily believed, that it was some Ship burning; and our Pilot who was more humane then ordinarily are all those sort of People, caused them to steer towards it, notwithstanding not too much to go out of our course, to see if there were not some Miserable People who wanted succour.

In Advanceing forward, they knew that this Fire was much farther and greater then at first was apprehended; you would have thought it had been the total burning of an Entire City, but it was in a place where they knew there was none at all. So this Spectacle increased their astonishment, augmented their curiosity, yea even gave them fear. We omitted not to approach. In fine, being nearer they began to discern it was a small Island in the Sea wherein there was a Forrest burning, and by and by, we observed even some Men on the Sea, who stretched their hands towards us, and by a supplicating posture, seemed to call us to their relief and succour. Generous *Oxiarte* was the first to presf the Mariners to go to them, and he was Forward, Zealous, and Ardent in all acts of Humanity, he was of those who leaped into the Boat to fetch those unknown ones ashore. They there found only three Men, lean, lank, scraggy, looking like Ghosts, that had nothing but Skin, and Bones left on them, having their Faces as it were drest, or tann'd, their Eyes sunk in their heads, Men rather like Hobgoblins, and Ghosts then Men. He made them enter into the Skiff, and turning to one of them to enquire of him the cause of that great burning fire that they saw in the Isle, he astonisht himself, that the same Person casting himself about his neck, and Imbracing him very streightly, and closely, said unto him: O! My Dear *Oxiarte*, is it possible that it shoule be you? can you bring me no news of poor *Eliante*? these words and the sound of that Voice, soon instructed *Oxiarte* who it was that spake thus. He however looked upon him again,

again, to see if he deceived not himself, and having at last known him to be *Alceste*, he let himself fall upon his neck quite confused, without being able to say, or speak one single word to him. *Alceste* redoubling his imbraces, and impatient to hear some tidings of me, he asked again if there had a long time past, since he came from *Babylon*, and in what condition he left me there: But *Oxiarte* Transported with Sentiments, which I cannot very well express unto you, never answered him but by Sighs. At this silence *Alceste* periwaded himself, all that his fear could suggest unto him, the most dismal, that he could imagine. He believed that his Friend would not declare any thing unto him, because he supposed he had none to tell him, but what was Mournful; and in that belief, transported by an excess of Grief; Ah! cryed he, I see too too well how matters are. *Eliante* is Dead, or Marryed to *Perinte*, and you will not declare it to me, because you well know, that will give me a Mortal Wound. O Gods! did you not conserve me from so many evils, but to reserve me for this here, the greatest, and the most terrible of all those, to which you have exposed me, and the only one where I cannot any more expect a remedy? But *Eliante*! it shall not be said, that I survive the news of your Marriage or Death, nor that I conserve a Life which possibly serves no more but to separate my self from you.

At these words he turned to the edge of the Skiff, to precipitate himself headlong into the Sea: but *Oxiarte* returning to himself withheld him, and strightly clasping his hand into his own, and crushing it said, unto him; No *Alceste*, *Eliante* is not Dead, and you are going to see her even in our Ship. He would have added something: but from the first Syllable, a blushing came up over all his face, and *Alceste* observed him to shut his mouth again, and look downwards with his Eyes, with some Signs, and Tokens of Confusion. All that gave him Incredible Alarms, and as he knew the kindness that *Oxiarte* had for him, it was impossible for him to Divine, that which could so moderate the contentment, that the like encounter, should in truth semblably bring to this Dear Friend, nor that which held him so in suspence between Joy, and Grief. He therefore pressed him the third time to declare to him in what condition I was, conceiving at least that I was undoubtedly seized with some dangerous Sicknes. In fine *Oxiarte* said unto him: Reassure your self too happy *Alceste*, there is no cause of fear neither for you, nor for *Eliante*, there is no cause of fear, but for *Oxiarte*. Ah *Oxiarte*! replied *Alceste*, there can be no peril to you, unless there be peril to me also. On these words he began again to press him anew, and instantly prayed him, that he would no longer leave him disquieted.

Whilst all this passed, the Skiff reapproached our Ship, and I was not a little astonished to observe from the Deck, all these Imbraces, and all these Demonstrations of Friendship, and Familiarity, which had appeared between *Oxiarte*, and one of those Men. I will not however conceal from you that a certain palpitation of heart, seemed to advertise me that I had concernment, and some part in that encounter: but the Death of *Alceste*, whereof I was periwaded, and which I had always before my eyes, too much preoccupied my mind, to leave me some disposition to divine such an event. I looked in the mean time

ime from the Deck of the Ship, with unparalleld attention, upon all that which is passed between them. I attempted afar off to observe the Face, and the Lineaments, and Features of the Countenance of that unknown one: but the nearer he approached, the more his great change made me farther distant from the knowledg of the Truth. I observed only when they were near, that *Oxiarte* had his cheeks covered with Tears, and after having Imbraced him to whom he spake, in shewing him the Ladder that they had cast out unto them to ascend; Go to, O Happy *Alceste*! Go and take a place which the Gods have Reserved you; whilst that I as for my part will return to take that which they have prepared for my Misfortune.

It is a thousand times easier for you to imagine the effect that these words produced in me, than for me to expref them unto you. For this great disguise which hindred me before to know *Alceste*, disappeared in a moment in mine eyes, and my Imagination giving him me again, in the same instant all the former Features in which he had formerly appeared to me so amiable, I felt my self wholly seized with an astonishment of all the joy that could transport an Heart in encounters so delectable, auspicious and casual.

I knew *Alceste*, in a word, and cryed as if I had bin out of my Wits, Ah *Alceste*! is it possible that it should be you? I could not speak more, for Joy so dissipated all my Spirits that there remained not force enough to sustain and uphold my self, and I was constrained to suffer my self to fall into the Arms of a Maiden, which was near unto me.

On the other side, *Alceste* had no sooner perceived me from the Skiff wherein he was, that yet far more transported than I was, he ascended or rather flew into our Ship, without any more heeding what *Oxiarte* said unto him, and came to cast himself at my Feet. But, amiable Shepherdesses, I insensibly engaged my self in declaring unto you, more then you have demanded of me. Behold all which passed in the absence of *Alceste*, it concerns him now to finish the rest, for he was there present with me, and he can acquit himself much better than I shall be able to do.

In saying this, she modestly and gracefully cast her eyes upon *Alceste* to signify him that she yielded him precedence and place of Speech: but *Alceste* having replyed her, that she must necessarily know more then he did, and knowing the recital that she made to him was very acceptable, and pleasant from her mouth, and all the company, having also signyfied her the pleasure wherewith they heard her, she was obliged to continue, which she did in these words.

Whilst *Alceste* and my self were in the Transports of our Joy, they informed us that *Oxiarte* who remained in the Skiff, refused to aſcend into the Ship, and that by a Despair, the reason whereof was unknown, he wouldhave them row him to the Island again, and that they left him there whence *Alceste* came; this news strangely surprised us both: As for me I was not long in Divineing the reason; and I thought, Wise Shepherdesses, that I have ſufficiently teſtified you the Love he had for me, to let you conceive this design was in effect of the Grief, and Despair in observing that the return of *Alceste* ruined all the pretensions of his Love. But *Alceste* to whom this paſſion was unknown, could not Imagine the cauſe of

this strange resolution, he inquir'd me thereof all amazed, and having apprehended it, by three or four words I had let fall, I saw in an instant a fire breaking out in his face, and a paleness succeeding that ruddiness soon after, even in an instant, and I observed in his eyes all the signs and tokens of the last pain and grief. O Gods! Cryed he, so many pains, and crosses, deserve they not very well, at least a moment of consolation without bitterness? at these words, he desired my permission, to quit me for an instant, and running to his Friend, he forced him by his Imbraces, and request, to abandon his wild, and blind design, and to return with him to our Ship, the Pilot presently steered again our former Course, and *Alceste* and my self with the Mourful *Oxiarte*, retired our selves into a certain part of the Ship; whilst all the others interrogated the two others, whom they had delivered with *Alceste*, on the subject of their Adventure, and of the burning that still continued upon the Island, they in like manner declared us the cause thereof, and after having told us how he had been put ashore, and left in that Island (after the same manner as he hath already declared you) the sad, and deplorable life, that they had led therewith his Comrades, the Persecution that they had suffered by Serpents and by hunger, the Miserable Kind of Death, who of thirty persons that were there, had reduced them to the only number of three: he added, that in fine, having devoured all the roots, and green things capable to nourish them, not seeing any to pass by, Vessels either great or small, and not knowing how to have any farther succor; they advised amongst themselves to set the Forrest on fire, hoping the flame thereof by being seen at a Distance, might draw and allure the Curiosity of some Sailing on the Sea, to come to, and succor them. He told us that to that end they gathered all the leaves they could find amongst the Rocks, that were exposed to the heat of the Sun, and having made them very dry, they brought them into the Forrest, and taking some Flint Stones, they had beaten and knocked them against one another, out of whom came sparks of fire, which kindled these leaves, whereon they cast branches of Trees, which they had made exceeding dry on purpose, and by this means set them on fire in the thickest part of the Forrest which they had so burnt.

After he had declared us this, he would for the satisfaction of his curiosity have us tell him wherfore, and how we were gone out of *Babylon*, and I cannot possibly declare you how he was concerned and sensible of the generosity of *Oxiarte* when I had declared him how he had abandoned his Country, quitted his familiar intimate Friends, sold all his Inheritance to succour me, and follow me, wheresoever I would go. Although he very well and sufficiently saw, that he ought not impute this generous Resolution, but to a passion Enemy of his own, yet he a thousand times embraced him not as his Rival, but always as a generous Friend, with an ardent and sincere Affection, and with all the Expressions that he deemed capable, to administer him any little Consolation. *Oxiarte* on his part did what in him was possible to answer the Caresses and Love of his Friend, and one might very well see that his Soul did within it, use all it's Endeavours to overcome a certain heaviness and burden, wherewith he felt himself oppressed,

pressed, and to conceal at least his Sadness. But one might also see that his Sorrow was still more and more, and that the Combat that was in his Heart between his Passion and his Friendship; *Oxiarte* alone remained overcome. If there appeared any Joy in his Countenance, it was but an imperfect Joy, and in Similitude like to the weak Beams that the Sun casts forth, sometimes out through the dark Clouds, who no sooner appear than they are dissipated. If he thought to open his Mouth to speak a word, he would immediately shut it again and utter forth nothing but Sighs, and we knew not what he would say, but by the Pains and Repugnancy which he felt in declaring it us. In fine, he brake this long Silence, and after he had a little disburdened and discharg'd his Heart, of the Vexing and Hickhocks which suffocated it, he took the hand of *Alceste*, which he tenderly crushed in his own, and looking upon me the same time with some sort of confusion, he laid unto me: What will you think of me, Madam, to see me in the Grief and Despair, where I am at the time I recover the best Friend I have in the World? and what will you say of a Man, who sees not his Friends revive, but with the Affliction which others have in seeing them dye? That I would apprehend that you would not believe me guilty towards you, if you knew less the value and the worth of that, you return to carry away from me. I love you, my dear *Alceste*, and I take and call *Eliante* to witness that the Sentiments that I have conserved for her, have never violated the Duty of my Affection, and if ever I declared my self her Lover as much as I could believe my self to be so, without becoming your Rival, I will tell you very much more; for in fine, I affirm and attest to the Gods, that at the same hour that I speak to you, I have yet for you all the kindness and friendship that I owe you, and that I have so many times sworn to you. But *Alceste*! The greatest Kindness and Friendship finds it self feeble, when it comes to oppose it self in a Love founded upon such legitimate Hopes, when it must tear it self, for so I may say, or violently root up its Heart to make it a Sacrifice to a Rival, and that such-a one, who would loose his Life for his Friend with Joy, finds it self frozen when he must loose him for a Mistress. Whilst he spake, the Tears trickled from his eyes. I believe there was nothing but his Vexing and Hickhocks, hindered him to proceed further. *Alceste* could hardly withhold his, and I very well saw that it was not without making within himself a very great endeavour that he rendred himself, capable to say unto him. I have not with-held my self from complaining to you, generous *Oxiarte*, I know that it would be to give you occasion to reproach me, that at the time you came to save my Life, and to preserve me and my Mistress I come ungratefully to interrupt and trouble your Rest and Peace, if you were not just enough to impute to your Friend the Capricio or possibly the Injustice of Fortune. But in this unhappiness where I cannot bewail you, permit *Oxiarte* that I bewail this Fortune, who having so cruelly lost a Friend and a Mistress, doth not return them unto me both but by a fatal Accident, who obligeth me to be unfaithful to my Love or ungrateful towards my Friend. Ah *Oxiarte*! that all your Sentiments are highly justified by those of mine; and that I am perswaded, that the loss of a Life is a small thing in comparison

to that of a Mistress. They spake a thousand things like these, and so tenderly that they drew Tears from mine eyes, and they were yet in the like Discourses when a new noise Sprung up upon the Deck advertizing us, that there appeared a Vessel or Ship that our Pilot judged to be that famous *Corsario* or *Pyrat* called *Pantaueque*, who ordinarily coursed and ranged upon that Sea. They cauled all the People of our Ship to arm themselves immediately, and prepared for a vigorous defence.

As for me all affrighted, I prepared my self only to second the courage of *Alceste* and *Oxiarte* by my vows and prayers, that was the sole arms that I could employ for them. But alas! they were ill heard. The Enemies Ship approached us and attached ours, the Combat began, our Ships grappled one another and boarded. I heard *Pantaueque* himself say over and over, that *Alceste* and *Oxiarte*, did there act so gallantly, as was almost incredible, and if there had been two such others in our Ship, we should have remained Victorious; but they were not seconded; we were overcome, *Alceste* over-powered by a great number before and behind, was seized and made Prisoner, and that which was most dismal in our defeat, we there lost the generous *Oxiarte*. He could have saved himself if he would, for our Enemies having forced him to one certain place in the Ship, cryed out a long time to him to render and submit himself, and would themselves have spared him: but he fought nothing but to dye or Conquer. And indeed and in lieu of defending himself, he cast himself amidst the thickest of them, and having given them opportunity of attacking him on all sides, he fell down with a hundred wounds, and in pronouncing the names of *Alceste* and *Eliante*, yielded up his Life and breathed his last. The Fair *Eliante* could not pass from this relation, without shedding some tears at the remembrance of that unfortunate Lover, however she remained not long there, but resumed her discourse thus. Behold us then *Alceste*, and my self in the hands of a Pyrat, who caused us to be laden with chains, and going out of one danger, to fall into another, mere Ghastly and Horrible. For although, that until then we had conserved our Liberty: but what Destiny can one Imagine more terrible, then to see ones self a Slave to a Barbarian, and an Impitiable *Corsario* and Pyrat? the loss of our Liberty was not however that which seemed to us the most rude, the regrets which were caused us by the Death of the Brave and Generous *Oxiarte*, did yet more sensibly touch us; and more then that, the Inquietude that I was in for *Alceste*, tormented me with a thousand cruel Pains, as also his, for my Condition rendred it most dismal to me. Although we were in the same Ship (the *Corsarios* having according to their custom sunk our Ship, after they had taken out of her all they found necessary to preserve and put into their own,) yet they separated us one from another. They had put him amongst the Men, and as for me they shut me up with some Women that by a misfortune like ours, had fallen into their Hands, and not having seen one another since the Combat, each knew not whether the other were alive or dead. We passed a long time in that condition, without having News one of another. You expect not I know, wise Shepherdesses, that I depaint you the trouble we were in. *Alceste* hath told me that all he had formerly

merly had not yet equalled that which he resented then, because he had not bin apprehensive but for himself, but now he was concerned and terrified for me. As for me I will avow you, that I was in a State where I emulated the Destiny of *Oxiarte*, and esteemed him much more happy than were we, although I omitted not to bemoan him.

In fine, I learnt that *Alceste* was living, by a Souldier who I supposed pittied my Condition, and by his means twice or thrice we knew how it fared with each other. There had passed many days that I had heard nothing, when one morning they drew me out of my Prison, with some other of the Women who were also Captives; and having made us enter into the Shallop, they carried us to a City who appeared on one side, near to which the Ship whereout we went was after some time in the Road. I heard them name the City *Paphos* and the Island the Country of *Cyprus*. As soon as we were on shore we saw divers sorts of Persons as well Men as Women to come to us; and there was one amongst many, who remained a long time to consider me; after she had very attentively looked upon me, I understood that she demanded of them who conducted us there, if they wuld sell me, and after having treated and agreed upon the price they appointed they should lead me to her House, they also yet sold some of my miserable Comrades, and brought back the others into the Ship. I felt then more than ever the mischief of my Captivity, for I knew that I was altogether a Slave, and that as such a one I had bin sold to a Mistress whose conditions, humors, manners and humanity, I was ignorant of. However that was yet but the least of my Pains; the inquietude I had for *Alceste*, was augmented from one moment to another. There was above eight days that I had no news of him, all my hopes was, that after they had sold the Women our Pyrat would also expose the Men to Sale: but even in this Hope, I was afflicted by another fear; for I dreamed that possibly he would fall into the hands of some cruel and inhumane Person, and I suffered already in my heart all the ill Treatments that I could for him.

The House where they had led me was upon the Port, as the Mistress unto whom I had bin sold, having some visits to make, was not so soon returned to her House, she had appointed that in expectation of her, they should shut me up in a Chamber. The Windows opened towards the Sea, and I could thence discover not only all that passed upon the Port, but also who came from and went to our Ship. I was then attentive, to see if they did not disimbarke some Prisoners and was very much surprized that after they had returned the Women aboard, whom they had sold on the Shoar, I saw the Mariners weigh the Anchor, haul Sails and went out into the open Sea. It was at this time I thought I should never see *Alceste* again.

Whence could I ever expect hereafter this good Fortune arrive unto me? I knew he was a Slave in the hands of these *Corsarios*, the Vessel where he had bin made Prisoner was gone, and I could not doubt but they would sell him in some other part. I re-commenced or re-began to weep more than ever, to utter forth a thousand cryes, in a word; to be wholly desperate. I was in this condition when I understood that the Mistress of the House was returned, and commanded one to fetch

fetch me and bring me to her Chamber. As soon as I heard the door open, and looking upon him who entred, I knew the Person who came to me to be *Alceste*.

If ever there was an accident so surprizing, I believe you will Judge that this was it. I came from beholding the Ship, whereon I supposed he had been departed in her, with all the reasons Imaginable. I thought him to be in the open Sea, I would consider him, for so I may say already in some Barbarous Country at a great distance, and at the same time, when I was afflited with these Imaginations, I saw him in the same City, in the same House, and in the self-same Chamber. As for him he appeared not much surprized, and his Joy seemed not to be mixed with Astonishment. That made me believe that he had already been advertised that I was there, and I deceived not my self. After having made one another the Honest, and Honourable Caresses, that the time permitted us, he told me that as there was many days already that the Vessel of our *Corsario*, was in the Road of the Island, there had been eight wherein he had been brought to land, with many other Prisoners, and that he had been sold to an old man, in whose house we were: that he had been happy enough in obtaining his good favor, that the Master had a daughter a Widdow who nourished him, that this daughter having need of a Slave, he had told her there were many aboard our Vessel, and that amongst others, there was one whereof he had heard a thousand Commendations. That he had already notwithstanding spake of her as one unknown unto him, for fear of being rendred suspect that, that had given her occasion to buy me, and we contrived to avoid all suspicion, that we would not make any shew of knowing one another. All this was expressed me in fewer words than I deliver them to you, for the least delaying or lingring, would have given cause of mistrust, and it was our great interest to shun it. To make short, I was brought before my Mistress, her Father was then with her, they saw me and considered me, and I was Interrogated by both of them, and I was happy enough not to displease the daughter: but unhappy enough also in pleasing more then I was willing, the fancy of the Father, although he was approaching so great an Age, where they say, that men are Vertuous through a kind of necessity, and where it is believed, that Vice quitteth those who have not had the Courage to abandon it: however he had an extraordinary inclination to Women, and one might say that he had yet all the foolish passions of youth. It was not long but I perceived his inclination, and from the very first time I omitted not to advertise his daughter thereof. She prised the method I had used to preserve my self, and appointed me to tell her of all that passed and was said. From the moment she knew it, she aided me to cut off all occasions of discourse with me, & above all to be found alone with me. She was very exact in having me with her where ever she went: the passions of this good man were increased by the obstacles that were applyed, and the more he found of difficulties, there the more obstinate he grew to make his Attempts Succesful. He would not however have his daughter take cognisance thereof, and also, knew not any thing of my having made her acquainted therewith. Behold wherefore he sought a Mediator, and that which

was

was also sufficiently pleasant in our misfortune, he made *Alceste* his Confidant. That was a conjuncture to us favourable enough, for heretofore we durst not speak almost together, he not my self, and when we designed it we were forced to conceal it from the old man and his daughter: but the one having of his own accord furnished a pretext to see us, and to entertain our selves frequently in discourse, we had but to steal our selves from the sight of one single person. We passed so many Months, during which *Alceste* to prolong his confidence, and that little Liberty that we had, was obliged to entertain his Master with a little hopes, Dissembling from time to time, that he hoped he might make some Impression upon my Spirits, taking such measures as he Judged needful. But in fine, he could not still abuse him, and he did it not also, but with some kind of regret, and by a necessity to which our Misfortune, and Unhappyness reduced us; because of a certain scruple of freedom and Ingenuity with which he was born, gave him an Aversion to the most Innocent Deceits. In fine, he said to his Master, that there was nothing would prevail with me, nor could he make any Impression upon me. This would not make him recoil, for still he pressed him to be Instant with me, and urgent upon me, even to come so far as to make her a promise that he would marry me; *Alceste* did all that to him was possible on this occasion, and what was his duty to do, and represented him the wrong he would do his Family, and undervalue himself to Marry his Slave, and essayed as much as could be to divert him from that design. His Master hated him not, but contrarily, as *Alceste* spake to him with much sincerity, and he saw well that all his Remonstrances were very reasonable, he received his advice as so many Marks, and Tokens of his Fidelity. It is true he also received them without any Benefit, or Utility, he praised his Councils, and yet notwithstanding did quite the contrary. He contented not himself to make him speak to me, he pressed and solicited me himself. We spent a whole year in this new Persecution; in fine, I conceived my self obliged to advertize his daughter thereof, I told her Ingeniously all that which had passed, and the Proposals of Mariage, which her Father had divers times, and oft solicited me Personally to conclude upon. She was amazed and promised me that she would apply thereunto a remedy, and truly she also was as good as her word, but it was very sad, and injurious unto me. There was made a great Traffick of Women, and Maidens for Slaves, and as the Isle, and all the City of *Paphos* is Consecrated to *Venus*, they make by this kind of commerce a kind of Religion. They come therefore from all parts there to buy Maidens, and there are certain Feast Days Destinated thereunto, where there is an Incredible number of persons, and my Mistress omitted not to expose me to sale to the first that presented. We then expected nothing less, for as much as she had not spoken any thing to any person, for fear, lest her Father advertised should thereunto oppose himself: it would be infinite here to stop, here to tell you of the Grief of *Alceste*, and of my own, I knew not of his till afterwards, for he had not so much as the opportunity to say adieu. Mine was such as can scarce possibly be believed, and undoubtedly worthy of our affection, but it passed almost

almost into despair when I knew into what hands Fortune made me fall. You shall know, Wife Shepherdesses, that during all these changes, and varieties of our Fortune, there was also arrived others at *Babylon* in the Family of *Perinte*. His Father seeing himself delivered from *Alceste* and my self, and having all our wealth in his hands, he had no other apprehension, but that in returning we would some day, come and oblige him to render us what was our own. The return of the Merchants to whom he had configned *Alceste*, had sufficiently assured him that he was in a certain place whence in all appearance he could never come out. As for me he was ignorant of the place of my flight: but in fine, he knew it was impossible for us to return, nor yet that we could find one another, *Alceste* and my self, and that in Marrying one another, we had no right to demand the Inheritance of our Fathers; to prevent that he took a resolution to retire himself out of *Babylon*, and to transport his Wealth, and his Family to the Country where he was born, that is to say at *Tempe* where he thought not we would come to seek him. He disposed of all his affairs for the execution of this Design, and put himself in the way with his Son for his Wife was dead a considerable time since, and his daughter deceased after my departure, he came the ordinary Road, and Imbarked in one of the Ports of *Syria*, came near to the Isle of *Cyprus*. In his Voyage upon the Sea, he was arrested by a disease which Augmented from day to day, and reduced him to such extremity, that when he was near to *Cyprus*, when they believed there was no other remedy than to disimbarke him, he went on shoar at *Paphos*, but very unprofitable for him, in that he dyed there a few days afterwards. That happened at the time of one of their Feasts of *Venus*, whereof I have spoken unto you, and just then when my Mistress would resel me: *Perinte* who had performed his last duty in the Funeral Obsequies of his Father, and who was upon the point of his departure, had the curiosity to see this Market: he met me there, if he was surprised I Marvel not at it, if he had any compassion, it is that he would fain have you believe it, but I believe he could never perswade you to it. He bought me; were it to make me free? how can he be able to say so, since he pretends that I am at this present his Slave? he went upon the Sea, caused me to Imbark with him, we arrived at *Tempe*.

On the other side the master of *Alceste*, having understood that I had been resold, readily sent to inquire to whom, and gave him charge to redeem me, at what price soever it was; Judge you a little with what Joy he accepted this Commission, but they had given him notice too late, we were already departed: all that he could learn of those who accustome themselves to expose Slaves to Sale, was, that I had been sold to a young stranger, who had lodged in an Inn they directed him to. He ran there, the Host told him that he had heard that man named *Perinte*, and that he understood him say, that his Father who died there in the Island came from *Babylon*, and returned to *Greece* the Country of his Birth. If this News gave some enlightning to *Alceste*, you may Judge also how many Alarms it might cause in him. He returned, carryed it to his Master, who learning my departure, and the cheat his daughter had put upon him, conceived such anger and fury against her, as he was

Naturally

Naturally Furious and Violent, and likewise Old and Decayed, he fell into a disease, whereof he dyed eight days after. And dying left all these signs and tokens of his Indignation against his daughter, as on the contrary he left *Alceste*, all those that can be imagined of his affection ; he disinherited his daughter, gave liberty to *Alceste*, and made him the Heir of all his wealth : but for all that *Alceste* esteemed not any thing but Liberty , which left him the means of seeking me out. He believed it not just to reap profit by the Indignation of a Father against his daughter, who had not offended him but upon a Principle of Honour, he remitted into her hands her Fathers estate, and of a Considerable Inheritance, he only took what was necessary to depart, and to come after me.

There is but eight days that he hath been arriv'd here, and there is already more than a month, that we have been, I will not conceal from you any thing that *Perinte* himself can tell you for his advantage. I avow you , that during the Voyage, he hath not made me any ill treatment , and that since he arrived here he hath divers times proposed me Marriage, and offered me Liberty on that condition. But was I obliged to pay so dearly for a Liberty, which is due to me, and that I had not lost but by the crime of his Father ? if he hath redeemed me, is it not at the expence of our wealth which he hath seized upon ? I avow you then, that since I have been here , I have used all means possible to get out of his hands, and could not have been able to do it, but by the diligence of *Alceste*. He learnt in arriving here that *Perinte* lodged at *Gonnes*. The exactitude wherewith I was observed , not yielding him any Liberty of approaching me, he found means to convey me a Ticket, by which he advised me of his arrival, and besought me to give him opportunity to discourse me. I was so shut up that I could not give him any. But forasmuch as I knew that my Father had left here a Sister, I prayed him to answer me by informing himself, hoping that by her means we might see and speak together. *Alceste* hath lost no time, and by his diligence hath discovered that she is yet living, and lives within the same City. In effect , this is my Aunt whom you now see.

He instructed himself presently, by the particularities of our Fortune, and having convinced him by all the Circumstances, that she reported him, it would be convenient, they seemed that she must Commence my Deliverance, out of the hands of *Perinte*, and seek me a retreat in waiting, that we might dispose of all that was necessary, for the proof of the Truth, and to make my self, declared free in Justice, and oblige him to tender us the Wealth of our Fathers. My Aunt hired for my Sanctuary, a little Cottage , which is some Fur-longs from hence towards the Sea , amongst the Rocks of Mount *O-limpie*, she hoped I would be hidden more there, than with her at *Gonnes*, and that I should dwell there more in security, against the Violence of our Enemy. *Alceste* being assured of this house, would at the same time by Violence out of the house of *Perinte* have carryed me, and my Aunt had a thousand fears opposing her self against this counsel, which his courage and affection prompted him to. But in Conclusion, he constrain'd him to consider, that the way of procedure would make too great a noise, and might prove of ill consequence, and

that in an Encounter where there was need of secrecy, it was far better I should take my flight out of the house of *Perinte* by night, and that I should retire to my Sanctuary that my Aunt had found me, that hath been accomplished this morning before day-light. I had continued there ever since without going abroad, and there I was yet soon with her, whilst *Alceste* was gon there hard by to put some things in order, which he found requisite for the further execution of our design, when *Perinte* who caused me to be sought out in all places, having himself discovered me, did me that Violence which these Generous Shepheards opposed. Behold, Wise Shepherdesses, the Historical Narration of our Misfortunes; there was scarce ever a life more thwarted then that of ours, by those two particulars, and I believe that you will Judge, that there was never a more unjust Violence offered to any one then hath been done to me by *Perinte*, and would yet do.

Eliante having held her peace, all the company admired not less the Variety of so many rare Events, Adventures, and Hazards, then that they were Charmed with the Grace, where-with the Fair *Perisan* had repeated them, and bewailed, and bemoaned the disgrace of these two Unfortunate Lovers. Above all *Ergaste* as the most Ardent, and the most Faithful Friend in the world, made also most account of these Generous Friends, could not sufficiently condole the death of Poor and Gallant *Oxiarte*, nor with-hold himself, his temper being Furious, and Fiery, already to condemn highly, and with Indignation, the Treachery, and Perfidy of the Father of *Perinte*, who had given occasion, and been cause of so many mischiefs, and the Violence of the Son who would Authorize, Ratify, and Confirm them. *Clelemente* declared himself also openly for the liberty of the Fair *Eliante*, and for the Repose, and Contentment of Faithful *Alceste*. Even *Agamée* himself, although more accustomed then the two Shepherds, to the form of Judgments pronounced already in his heart, the Condemnation of *Perinte*, and had pains in an occasion, where the crime of this accused appeared so visible, remembred himself that the first Principle of Justice, is never to Condemn any Person without hearing him. In fine, every one murmured against this Stranger, there was but only *Philemon*, who always Suspended his Judgment, by the profession which he made to find doubts, and uncertainties, in things that appeared most clearly and manifestly.

He alone considered this man of a Countenance cold and equal without inclining to one side, or another, when *Perinte* spake unto them thus.

Upright, Equitable, Just, and Sincere Shepherds, If that which *Alceste*, and *Eliante* have declared you were true, there might possibly be Justice in their complaints, and wholly innocent as I am by their own proper confession, of the evils they have alledged to have suffered, I should howsoever have an ill grace, to seek to profit myself by the Mischievous, Pernicious, Depraved, and Corrupted Faith of my Father. But of this fair and tedious discourse, that they have made you, all that which is true, it is that I am Originally of this Country, born in *Peria*, but in coming here, and returning, and passing by the Island of *Cyprus*, I found this Maiden a Slave at *Paphos*,

she pleased me, that I bought her at my own proper cost ; and that this unknown who gives himself the name of *Alceste*, and whom I had never seen but these last days, is a man who hath debauched her from me, by conspiring with this old Woman : all the rest that they have told you is a fable without foundation, and without proof, and they have concerted together. Also see you, that *Alceste* remembreth not himself any more, and he hath been constrained to leave the finishing of the recital to this Maiden ; who by good right, as you see it, hath possibly a greater part in acting this Invention than he hath. What appearance is there, that my Father would seize upon the Wealth of two young children, intrusted with him, and let to his good Conduct, and Faith by his two best Friends ? If he would have done it would he have been contented, to send this young boy into a strange Country, as if it had not been easy for him to return ? above all, would he have attended until he were come to an age where he were never in a possibility more to take from him the knowledg of that which he was ? would he not rather have chosen a time nearer to his infancy ? but what being their Tutor and Gardian, was he not in some sort master of their Lives ? Men are wicked by halves, and whoever hath not horror for Flight-Robbery, or Treason, commonly makes no great conscience of a Murthe. Crimes cannot be assured, but by Crimes. When *Polinnesior* King of *Ithrace*, would have had the Wealth of young *Polydore*, who also had by him been deposed, he contented not himself to send him (as they have told you of this) towards the Pillars of *Hercules*, whence he could have returned by Land and Sea, he sent him into a Country whence they never return. And indeed where is the true Semblance of the Fabulous Adventures of this far Voyage ? A Ship should spring a leak or plank open at Sea, an Island should be found there expres to receive this unknown one ; that of *Delos* was not more born to purpose nor more Wonderfully for the Goddes *Latone*. It is as he saith a Desart Island, where there is neither Food, nor Subfistance, nor Habitation, and in the mean time dwelt there, and nourished himself there a very long time. All his Comrades dead, there is but him alone living, in the conservation of whom you would say, that all the Gods were occupied, and employed : he dwelt in the midst of Serpents, as if he had Charmed them with *Medée* ; he set a Forrest on fire, in a place where was no fire ; would you not take him for a new *Vulcan*, at the subtility with whom he invented it ? at the self same hour a Ship passed by there, as if there was a Randeuous ; that is yet nothing : it is justly his Friend, and his Mistress, which met him there in this Ship, and thence conducted him away. But how this day, this Friend appeareth not, and how you could be able to demand of them what is then become of him ? they have not failed to cause a *Corsario* or *Pyrot* Ship to be found there expresly to defeat and take them. It would be very much too tedious for me to stay here to examin all these Ridiculous Adventures : the rest is not of the same stamp and stile : they were sold at different times, bought by different persons, and notwithstanding they Miraculously met Slaves in the same house, and of the same Masters. An old decrepit man in an instant Amorous, and in Love with this Maiden, who made his Slave his Confident,

fident, disinherited his own Daughter, and made his Rival his Heir. What Fable? this generous Rival quits a considerable Inheritance, of importance in *Cyprus*; all the Wealth toucheth him not, it is above all his Interests; and in the mean time, it is to have my Wealth that this disinterested Man comes as they say, to commence a procel and litigious Suit against me. But how dares he accuse me, after that which this Maiden hath told you her self? she is my Slave, and in the mean time, have I treated her as a Slave ever since she came into my hands? have I not considered her as free, as my Sister? hath she not told you that I had the goodness to make her my Wife? Is there any thing that can rationally be expected from a Man? Is there any thing which is convenient for the good manners of a Man, whom they would fain have pass to be a violent one, to seize upon the Wealth of others, to treat free Women as Slaves? In very deed and truth Shepherds, it is to have a strange Opinion of your Minds to pretend to abuse you by the like Suppositions. For yet if they did bring you some proofs? if they shew you the Will and Testament of their Father's or this Testament of their Master? but they have but their bare word for all their Evidence; if it be not that you accounted for a great proof, the opinion of this old Woman, whom they have first deceived and who even she her self knows them not. In fine, Shepherds you cannot doubt but that this Man is an Impostor, this Maiden a fugitive Slave, and since they with one accord confess that it is I that have bought her, you cannot refuse me her as her Master.

This discourse accompanied with the assurance and with the urgency and fervour with which this Man pronounced it, did not make a small Impression and effect, in the minds of all those who understood & listened to it. They looked one upon another with astonishment, as avowing that they were a little precipitant in their first Judgment and determination, and that the Face of this Affair was very much changed. Above all, this old Woman who was so easily perswaded that she had been Aunt to *Eliante* began to blame her self of over much credulity; and looking upon *Eliante* and then upon *Alceste*, she seemed to demand of them successively one after another, a proof of that which they had told her. *Eliante* all ashamed and confounded, to see her self accused of Imposture, appeared to avow by her modest Silence, that she had no other proof of all that which she had declared, than her own self, nor for evidence but her Conscience; and *Alceste* who expected nothing less than a disclaim, that *Perinte* had done all that he knew as well as themselves, listed up his eyes and hands to Heaven, and besought of the Gods a punishment whereof the conviction appeared not in his power. However afterwards having paused thereon, he desired yet a little attention from the Shepherds, and said unto them. I avow you wise Shepherds, that I have bin surprised with the answer of *Perinte*, and that whatever ill opinion I should have of him, I believed not that he had or could have, so much impudence in the Crime and artifice in his Imposture. He hath had reason to tell you that one is not scarce wicked by halves, and that one cannot assure Crimes but by Crimes: But that which he hath told you for his justification, discovereth you the reason of his boldness and impudence, and causeth you

you to see that he disavows not the Truth of our misfortunes, but because it would otherwise be impossible for him to excuse himself, and that he well perceives that his violence cannot be covered but by his lies. Our condition is very deplorable I confess it. We are unknown; and Strangers in our own Country; We are deprived of Relations, of Friends, and of Wealth, and the only Evidence that Fortune hath left us of our condition, and of our Estate, is he himself that contests it against us. He demands of us the Will and Testament of our Fathers, and 'tis he alone which can have it and who retains it, as the Son and Heir of our Guardian. He opposeth us with the multitude and the cruelty of our disgraces, which puts them almost above their true Semblance and Apparency, and 'tis his Father and himself that have caused them. So that he makes his defence by his Crime, and accuseth us by that which ought to make his own Condemnation. But I draw notwithstanding a great advantage from his own proper Reasonings. If our disgraces are so difficult to be imagined, how could they be of our own Invention. *Eliante* is not with her Aunt but since this Morning; I have been absent from her almost all the day, before that I was not able to accost her, nor so much as to discourse her since my Arrival.

In what place, in what time then could have consorted together so many fair Imaginations? The more they appeared extraordinary and beneficial, the more time they would and must have required, to have invented them. But let us say the more they seem incredible, the least they ought to be suspected. There is nothing which affecteth so much the true appearance and resemblance as the Lye. It endeavoureth to have the least appearance for him, by reason she hath against him the real Truth. He knows he cannot deceive but in being imitated, and as he strives but to have belief surprized, he never seeks any thing but what is credible. But it is quite and altogether contrary in Fortune; it sports it self in the humor and fantasticalnes of Events, Chances and Hazards; as it doth all without reason, it regards not to appear in what it doth: It laughs and makes sport of true Resemblances by reason it establisheth it self enough by Authority, and because it's Empire is Tyrannical, and that in like manner as Tyrants it seeks, not but to administer Terror and astonishment to be rendred terrible and to make it self feared, it affecteth nothing but cruelty, and to be wondered at. And indeed, what need had we to invent so many subtle Evasion, and cunning Shifts to defend the Liberty of *Eliante*? Was it to give more Credibility and Reputation to our Recital? but Perintre you say that it is that which renders it incredible. Would we have taken so much pains in imagining in our selves, that which could not serve, but hinder us to be believed, had we not a defence already and much more easie! We had not but to maintain that *Eliante* is free. You say that I have no proofs; I also need none. We naturally are free born, and presumption is always for our natural free Estate. It imports and behoves you, to bring cleer proofs and evident Testimonies of her Slavery, you who pretend to reduce her to a servitude which is contrary to the ordinary right of our Birth. In the mean time where are the evidences you bring? you have bought her say you

you, where is the contract ? where are the witnesses, will you say she avows it ? but if you would serve your self of her Confession , you cannot change her. She hath said the truth that you have redeemed her, but it is by, and with her wealth whereof you are seized , but from a Slavery, where she is fallen into by the crime of your Father. Either leave there her Confession, or take her in her entire, for, in fine, she cannot be divided. After all ; can we not better oppose you, your Confession, by your self ? you have said you have not considered her here but as free, but as your sister : you have not then held her your self, as for your Slave. So it lyes, and depends on you to bring Proofs, and Evidences of your pretention ; you who find her in the possession of her Liberty, you who violently ravish her out of the hands of an Aunt, you who would, in fine, reduce her into a condition wholly contrary to that in your self which you have acknowledged. For us yet once again , we want no evidence of her Liberty, it is enough that you only would have destroyed it, and we need no other Title for our Liberty, but that of our Birth.

Alceste held his peace on these words, in expectation of the Judgment and Determination of the Shepherds ; *Perinte* would have made some reply : but the reasons of his Adversary, and likewise the Testimony of his own Conscience, pressing and urging him ; he pestered and perplexed himself, he grew pale, and annihilated by his own contradictions, a part of all that he had said before. His Confusion and Disorder did not a little assist the Shepherd, to determin a contest, which from him did appear difficult enough. It is true the Freedom, and Ingenuity which appeared in the Countenance of *Alceste*, the sweetnes, and modesty which was seen in that of *Eliante*, and with-all, that the Favour of her Liberty , Finished the Determination in their Judgment. *Agamée* was he who pronounced it in the Name of all. He therefore declared *Eliante* Free and at Liberty, and remitted her into the hands of her Aunt and *Alceste*. They determin'd nothing concerning the Restitution of their Wealth, because it was not sufficiently cleared, and they had not been declared Judges of that difference. *Perinte* having heard the Judgment, returned towards *Gonres* all in Fury ; *Alceste* and *Eliante*, on the contrary retired themselves, with all the Testimonies imaginable of their satisfaction, and with all the acknowledgments whereof they could be capable in the condition of their Fortune, and left very much esteem and friendship for them, in the minds of all their Judges, whom the night separated also a little afterwards.

The following day after that *Tarfis* was awaked, they made Provision for the searching his wound. The Chirurgeon assured them that it was less dangerous then they had believed , and if there hapned not some unexpected accident , he promised in a very little time an entire and perfect cure, provided that *Tarfis* would aid himself. In sum , he past all that day without any Feaver , and that which infinitely consolated *Telamon*, that it retook him not also the third day. The House of *Telamon* was at all times full of Shepherds, who came to inquire of the Health of *Tarfis*. *Ergaste* above all, was there at all hours, and it must even be so , although one may well say that he entred always into the chamber of the wounded

wounded. For his Nature Fervent, Ardent, and Unquiet, for his Friends permitted him not to content himself with the news he had learnt from the report of others, *Celemane* was not less careful to come to know, but as for him he was not angry, that they refused him the gate: and Judging well that in the state wherein the wounded was, his pretence would be to him more Incommodious then any way of Utility, he was himself very well pleased to be dispensed with the Griet which reneweth always the sight of a sick Friend. For, in fine, he lived upon that Principle, that all the Wisdom in the World consisteth but in shunning the unprofitable evils, and to maintain his mind in a sweet and pleasant Tranquility. *Agamée*, and *Philemon* came there, and *Timothy* sent there also every day. The Fair *Arelise* seeing to what point *Philiste* was touched, did scarcely quit her at all, no more than did *Celiane*, *Coris* and many others, to whom her affection was so sensible, that her Vertue was to them in Veneration. *Eliandre* came there also sometimes, and although he knew not *Tarsis*, but by his reputation, however that knowledg joyned to the Obligation he had to his Brother, the favorable hopes, by which *Erigone* had even as regiven him a Life, interested him so in the cure of the Shepherd, who had been there as appeared no less but much more disquieted then he. It was not but that this Fair Widow, had yet altogether yielded, her Vertue still entertained some remaining scruples, and there continued yet enough, to protract the good Fortune of *Eliandre*, but not enough to destroy the hopes which made him Live. In fine, there was not any considerable persons in *Tempe*, who made not demonstrations by some marks and tokens, the esteem they had conceived for *Tarsis*. Also the Gods took a particular care of a Life, to which it seemed that that of so many persons was fixed and tied, and there passed but very few days, but that they saw a great amendment in him.

After that *Telamon* saw his Brother in a better condition, he thought that it would not always be becoming still to receive the Courteies, and Civilities of *Agamée*, without yet making him a visit: Behold wherefore he departed, one morning very early to go to see this *Arelapagite*, and to prevent him before he was yet gon to th. His Way was to pass by the Rivers side, or rather the Sea bank, and he scarcely arrived there, but lifting up his eyes towards, or on the Gulph, he was so Drawn, Dimmed, and Dazled by something so Glittering, and Sparkling, that it was a long time to Divine what it was. In fine, he observed in approaching towards that side, that it was a very little Ship, but who in its smalnes appeared something much more considerable then in the greatest. All the wood was painted, and garnished with a very great number of threds, and Broydered Works of Gold, that the Glittering of the Mettal was to be discerned but in some few certain places. The Masts were all Gilded, the Sails of Fine Linnen dyed in Purple, and all the Cordage tissued, wound and interlaced with Gold, and Silk of the same colour of the Sails, at the top of the Main-mast there was a *Pavilion*, or *Standord* of Stuff, woven with White Silk, hemmed round, and welted with Gold Fringe: in the midst whereof these words appeared, Written in the *Pbyrgian* Language; and in Characters Guilt with Gold:

Love is my Pilot; Obey Neptune.

It well appeared notwithstanding that the Sea had not had any great respect for the Ship. Some of the Sails were rent and split, as well as some part of the Cordage; and it was almost layed down on one side. But that which principally detained the sight of *Telamon*, was a young unknown one, who appeared upon the Deck, and who stretching forth his arms towards another great Ship, who was farther distant in the Road, and forced himself by his cryes to draw some one to his succour. He there did unprofitably endeavour it, for this great Vessel was at so wide a distance, and likewise the Waves of the Sea which were agitated ran high, and were so much swollen, and made so great a Noyse, that the others could not hear. By good Fortune this unknown one, was not so far distant from the Sea Bank, that the Shepherd could not but hear it, and knew not even that he was all armed of all pieces, but arms so fair and so rich, that it seemed rather, that it was for the preparation of a Festival, than for necessary Defence. In fine, all his Armour was Silver, Guilt with Gold, whereon were an infinite number of Precious, and Costly Stones of Various Colours, displayed, and excellently exposed to open view, even beyond desire, the advantage which they had above the most precious of Mettals. The Helmet, or Head Piece of the same Metal, were also garnished, and decked with Rich Precious Stones, and shaddowed, with a quantity of Feathers, the Colour of the Fire. The small part of the Caffock, or long Coat, which appeared under the Arms, as that which passed the edges of the Armour, for Back and Breast was so covered with Embroydered Gold, whereof even a part was hid under Pearls, and Precious Stones of great value, which was difficult to find in the Stuff. The Guard and Hilt of the Sword was of Gold, the Pommel of a Great Ruby, and hung in a Rich Scarf Belt, Embroydered with Gold, Sowed or Powdered with Pearls and Rich Stones. *Telamon* could not in reality presently discern all these things: but he could sufficiently see that he was, and might be Judged to be a person of very high quality, and his natural compassion joyning it self to this Consideration, he readily leapt into the first Bark, which he perceived, and conducted him to the succour of this unknown one. He was much more surprized at his sight, than he had been at his equipage, for he found him so fair and glittering, that in effect, even Love could not Figure, nor Frame a Form more Delectable, and Pleasant. His Stature was small, but st freight, all the Features and Leneaments of his Countenance, were formed in a most Admirable Proportion.

Although the toilsomness of the Sea, had a little diminished the brightness of his hue, he had however all that whiteness, and all that delicacy, whereof the Poets and Painters have formed the Visage of *Venus*, his eyes black, well proportioned, and full of sweetnes, and his hair of the same colour, which fell, and hung in great curled locks upon his shoulders accompanied so well this Fair Head, that one could not Judg if they received more ornament from his face, then they brought to it themselves.

Telamon

Telamon having joyned the small Ship, the young unknown leapt into the Bark, followed by one man, who remained, and with him gave thanks to the Shepherd for the succour he had brought them; and certainly it could not be more to purpose, for they were not yet distant, above half a Furlong from the little Ship, but a Billow or Wave finished the overwhelming it, and it entirely disappeared. They gained the Land with all diligence. Scarce were they there, but the unknown demanded of *Telamon* the name of the Country where he was, but gave him not scarce leisure to reply thereunto; for at the same time having seemed unto him to know the countenance of the Shepherd: either I deceive my self, said he unto him, or else I have seen you somewhere. My Lord, replied him *Telamon*, I had not yet durst to discover your my thought: but either I deceive my self, or you are the King of *Lesbos*. And where think you to have seen me? rejoyn'd he. My Lord, replied *Telamon* again, I believe I have had the Honour to serve under the deceased King your Father, and to have born Arms with you in the Siege of *Mitilene*. The Prince then looking upon him more narrowly: O Gods! cryed he! should you not be one of the brave Shepherds of *Tempé*, who signalized themselves so gallantly at that Siege, who first ascended into the breach, and were the curse that we retook the City? That action my Lord (modestly replied *Telamon*) deserves not that so great a King should conserue it so long in memory, and we received honours from the mouth of the deceased King, much above all that which we should have, or did expect. The King then casting his arms about his neck continued thus: •O *Telamon* (for never shall that name go out of my memory) I see well that the Gods have not yet altogether abandoned me, since they have taken the care to let me fall into your hands. But what is become of your brave Brother; Alas my Lord! replied *Telamon*, he is in a deplorable estate, he related him in few words his Adventure, which the Prince extreamly Condol'd. But my Lord, continued the Shepherd, shuld I dare to demand of you my self a thing much more important, and by what misfortune, or rather by what good Fortune for me, the Gods shoul'd favour me with this happy encounter? notwithstanding, my Lord, it is more seasonable to think of your rest, than any other thing, and I beseech you, above all the rest, not to refuse the offer that I take the Liberty to make you of my house. The King accepted it, as well for the Friendship which he had for *Telamon*; as for the necessity which reduced him to the present state of his disgrace, and leaning on the arm of that Shepherd, and walked with him towards his *Hamlet*, therefore *Telamon* was thus obliged to return by the way, and finished not his Visit that he intended to *Agamée*.

Telamon (said the Prince to him as they were walking) you see a poor King hunted out of his Dominion by his Subjects, battered by the Sea, and persecuted by Fortune to such a Degree, that the Earth and Waters have scarcely furnished him this day with a place of security. I will not conceal from you the particulars of my Misfortunes; and if you would I will Voluntarily cause you to understand it more at large. But above all things I have to declare to you, that since you behold me here at *Tempé*, I am by consequence upon the Territories which depend upon the Government of *Alcime*, one of my greatest Enemies;

and that if I had not the last Confidence in your Discretion and Curiosity , I would not repute nor account my self safe in your own House. *Telamon* having assured him of all the Fidelity, that he could wish or desire , in the most obedient of all his Subjects, they continued to walk towards the House of this Shepherd, followed by that Man who accompanied the Prince.

They had not gone above a hundred Paces, but they entered into a corner of that Forrest which from the top of Mount *Olimpie*, covereth it almost wholly and entirely , and which extends it self from one side even to *Gonnes*, and on the other side to the Sea Bank; scarcely had they entered therein , but they were stayed by a lamentable Voice, which they heard near enough to them. That having occasioned them to walk thitherwards, they perceived a young Female unknown, sitting at the Foot of a Tree who held her left hand against her Stomach to stanch the Blood, which gushed out in great Bubbles out of a Wound which she had there receiyed. There were eight Men that lay there dead before her, and it manifestly appeared that they had bin all slain by her hands, because she yet held in her right hand a Sword all bloody. The King and the Shepherd were as much more concerned at this sight as that this young person appeared one of high quality, was exceeding fair and amiable, and marvellously well shaped. That which amazed them the more, that she had a belt girt and the Head-piece or Helmet on her head, and this Attire suited, and became her so exceeding well, in despight of the deplorable State wherein she was, that she seemed to be a young *Amazon*. A noble arrogancy, disdain and fiercenes appeared in her eyes , and her Fain hindred her not to have something so Majestick in her Countenance, as might administer as much admiration, as her Misfortune appeared worthy of Pity. The young King of *Lesbos* above all, by I know not what Instinct, was extraordinarily moved with this sight , and his own proper disgrace hindered him not extreamly to interest himself for this Stranger. They approached and askt her who those were that brought her into that State and Condition; and what she would say of those lamentable remains of that little Combat. But they saw her Strength to fail before she could give them an answer ; so that all that *Telamon* could do, was to go even by appointment of the Prince to bring succour from a House, that was there approaching, and charitably to cause her to be brought to his home. His House composed of two rows of Lodgings, was so great and spacious, that he there assigned a Chamber very commodious for the King, and there was yet another convenient to lodge the Young and fair wounded one. The Prince was so toyled and wearied with the Sea, that he had more need of rest than discourse, and the wounded one was in no condition but to endure the labour of a Chirurgion.

After that *Telamon*, had therefore sent to fetch one, and that he had taken charge of this Stranger, with all the care that his generosity inspired him with, and that he had also besought the King of *Lesbos* to command his house with an absolute Authority ; he retired himself into the Chamber of *Tarsis*, to know of him how he did and to make him a participant in these two encounters. This poor Shepherd that they had forcibly pluckt as one may say, out of the Jaws of Death, had

had such an indifferency for all the things in the World, that nothing was almost able to touch him. He was so perplexed in his Mind for the Death of *Zelie*, or rather to say he so feared it, that he could not disbelieve it. And to tell truth, all the appearances did not but too much authorize his Fear and Perswasion. In this Estate, he framed nothing but Vows of Death ; and though the Reasons or rather the Prayers of all his Family had taken from him the resolution of giving it himself, they could not take from him the desire of receiving it.

Telamon entering into the Chamber of this Shepherd *Philiste*, who was there also, made signs to him to walk softly because she believed he slept. However having immediately heard him condole himself, they thought he was awake, and they both approached his bed. This was without noise howsoever, and *Telamon* only opened his Curtain to demand of him in what State he was : But he knew that he yet slept by his eyes, which were shut and by his breathing ; which was stronger than of a person awake, and he also observed that he had even all his Face covered with Tears, who although his eyes were close, found a passage through the eye-lids. He also caused it to be observed by *Philiste*, and that having made them judge that he bemoaned not himself, but in raving or talking idly, they were exceedingly concerned to see how much, even in his very Sleep, he was tormented by his Grief. They held themselves both for some time there to look upon him, with an Air so full of Compassion and Tenderness, that they also made themselves to be almost as much pittied as the Sick One. In retiring themselves, afterwards they yet heard this poor Shepherd pronounce some words, and having thereunto attentively listned, they heard that he said : Ah cruel *Zelie* ! that this Vertue hath cost both of us very dear ! he held his peace there, and afterwards they heard him reassuming Speech a moment after, he cryed, *Zelie, Zelie, Zelie*, and in saying this, he moved in his Bed, as having his Spirits very much tormented. That constrained *Telamon* to run to him and even to awake him, to interrupt the mournful Ideas of a Dream which disquieted him, and drew him out of a Sleep which did nothing but disturb him. The Shepherd appeared much amazed, and in confusion at his first waking, as if he had returned out of another World, and uttered many Sighs, to discharge his Stomach, which were yet all oppressed with the Vapors of the Grief, that these vexatious Imaginations had excited. My dear Brother, said *Telamon*, I demand your Pardon, if I have disturbed your Sleep : But I had seen you so disquieted with your Dreams, that I believed it would be better to awake you than to leave your mind disturbed and agitated as it appeared. Ah my Brother ! reply'd him *Tarsis*, in mournfully turning his head and eyes towards him ; I know not almost hereafter, that which is best for me to sleep or to be awake, nor that which should more afflict me either the Truth or Dreams. *Telamon* would not demand nor ask him, what had so obliged him to bemoan himself, for that would have bin but to renew his Grief. But contrarily as he sought but an occasion to tell him some news to divert him from his thoughts, he omitted not finding him without a Feaver, to give him a Narrative of the two Encounters of the King of *Lache*, and the unknown one.

The one and the other of these two Adventures, deserved undoubtedly the curiosity of these Illustrious Shepherds, and were worthy to exercise their reasonings, and to cause them to make their reflections thereon. For this Magnificent Ship, and that rich and Pompous Attire wherein *Telamon* had met the King of *Lesbos*, was no way suitable to the deplorable state of a King, Chased as he had told him out of his Kingdom, unless it be those Kings in Play-Houses, Theaters, and publick Games, where they are arrayed in Sumptuous Attire for outward appearance and shew. It was not less difficult to divine who this unknown one should be, found in an equipage also as surprizing as the other, surrounded with an heap of dead men, and as Triumphant in the midst of them, although she had not apparently a Destiny little more happy. Also *Telamon* was long enough discoursing thereupon with *Tarsis*: but this here had very different thoughts in his heart. For as Persons truly afflicted, will not think but on the subject of their Affliction, he supported even with Vexation all that which could direct his, and found himself Stung by all that which they thought to be a means to divert him. So that instead of fixing himself to the Reasonings, and Discourses which *Telamon* made him to endeavour to penetrate into the secret of these Adventures, he wholly thought of no other than his Misfortunes, or if he made some reflection on that which his Brother had said unto him, it was not but to admire how many extraordinary things had happened at *Tempé*, since the loss of his Shepherdess, and to think that the Gods, as they are accustomed to do in great changings, had affected to mark out this Dismal Time by Events which adhere to the Nature of Prodigies.

In these interchanges they came to tell *Telimon*, that some Strangers sought to speak with him. In order thereunto he descended, after he came into the Court he saw three men arrayed like Souldiers one of whom was about threescore years of age, of a Countenance comly enough, who undertook to speak for all, and told him after great signs, and tokens of Grief, that they had understood that he had had the Charity to cause a wounded person to be brought into his house, and besought him to tell them in what condition she was, and to give them leave to speak with her, by reason they belonged to her. *Telamon* who knew them not, asked them such questions as Prudence prompted him to do, before he would confide in them, or discover unto them where she was, and he even endeavoured to know of them her Name and Quality: but these men having answered, They could not declare her Name without her leave, and that all that they could say unto him, that she arrived there the preceding night, in a Vessel which was there in the Road, towards the Mouth of the River; and *Telamon* Judging it to be that other great Ship, which he had there seen, he sent to the Chamber of the young unknown one, to know her will. Although there past not a long time, that she was returned out of her swooning, she Commanded that it was her Pleasure they should speak with her, and having given them some orders with as much Vivacity of Wit and Presence, as if she had not been wounded, she

her. *Telamon* Judging she was a person of quality, by the care and respect they had for her, had more and more curiosity to know who she was: but although the retreat he so Generously gave her in his house, put him into some right to satisfy himself on that subject, he would not however testifie any urgency, he contented himself to learn of one of her Souldiers, that she was a strange Lady of Quality who had been forced into the Gulph by Tempest, and being come to Land to refresh her self, had been attacked by some Thieves, who had put her into that condition where he had met her.

The end of the Fourth Book of the Second Part.

Tarsis

Tarsis and Zelie.

The Second Part:

The Fifth Book:

Although *Telamon* had as much as wherewith to occupy himself at his own home, he omitted not to extend his care at places, very much farther distant : and it seemed that the Gods had committed to his Prudence and Generosity, the preservation of the greatest Kings of the Earth as well as he, the most Illustrious of Shepherds. There scarcely passed a day , but he would send to *Gonnes* to hear news of *Philadelphe*. He expected even that very self same day, the return of a Shepherd to whom he had given charge to go and find *Straton* as from him, and to bring him an account of the Prince and what condition he was in; Then when they told him that the wife Philosopher was arrived at his Gate, and asked for him, *Telamon* readily went to meet and receive him. Well *Straton*, said he unto him ; Will you tell me better news of the King your Master, than are those that I have to tell you of poor *Tarsis* ? That which I have to tell you of the King my Master, replied *Straton*, it is that he is not only better recovered of his Wounds, but it is that which possibly surprize you more, that he is almost at Liberty. That I very lately went out from him , and in the Knowledge he hath of yout affection whereof I have rendred him a good and authentiek Evidence, and in the extraordinary esteems that he hath both for you and your Brother, he hath given me Commission to come to know the news of your wounded one, the misfortune of whom he heard not of till last night.

Then he recited to him, that the next day that *Alcine* had caused *Philadelphe* to be imprisoned, he had caused him to be taken out of the Tower and fixed him in the fairest apartment of his Pallace ; that there he came to demand pardon of him, for the Violence which he seemed to have done him, and there would have made him pass by an Artifice gross enough, for an order that he had given to his Men to come and take him at the house of *Alcidias*, and transport him into the City, only to the end that he might be better attended and waited upon, and dressed there. That by this dissimulation, he would have made him believe that it was unawares unto him that he had bin put into the Tower. That since that time he had tended and rendred him all his Cares and all Civilities imaginable, permitting him to speak

with all those he pleased, so that the preceeding evening *Alcidas* himself had seen him, that it was by him that *Philadelpho* had learnt the misfortune of *Tarsis*, and that this Prince having at the self same time known from *Straton*, that *Tarsis* was that brave *Leonidas*, the feigned Death of whom he had so much bemoaned, and whose Life he so much the more admired, he had charged him to go and visit him as from him, and likewise also to tell him and signify him as to *Telamon*, how much he interested and concerned himself, in their Grief and Misfortune.

Telamon having replied to the discourse of *Straton*, as well for his Brother as for himself, with all the marks, signs and tokens of Respect, and of the acknowledgment he owed for the Honour that had bin done them by so great a King, signified to *Straton*, that he had heard with extream Joy the advantagious change of his Master, and which those whom he had sent every day to *Gonnes*, had indeed already made him a report of something, but it was so imperfect that he durst not assure himself thereof. He informed himself afterwards more particularly, if *Philadelpho* had seen the Princess *Arsinoe* and *Antigone*, and whence he thought that sudden change from *Alcime* could come; seeing it clearly and manifestly enough appear'd that his first intention had not bin to make any good Treatment to the King of *Egypt*. *Straton* answered him that *Philadelpho* had seen the Princess *Arsinoe* and *Antigone*: And as I will not undertake, added he, to depaint unto you with what Transports he had seen them, I will no more declare you the astonishment, the Joy, and the divers and variety of Sentiments that they had in seeing him, and to see him in the hands of *Alcime*; for all that would merit and require more time, than we undoubtedly have both one and the other for that Reperition. I will only add unto you to answer you, as to what you demand me upon the Subject of the sudden change of *Alcime*; that I have known that some news which he hath received, put him in terrible apprehensions from the side of *Antigonus*, and it is apparently for that that he attempteth now to insinuate himself into the favour of *Philadelpho*, and to treat with him to make him in case of need a Protector against the King of *Macedonia*. As for the rest, he hath not bin displeased at the Death of *Menelas* (as you possibly will have thought by reason of the colligation band, knot, obligation and connexion of Interest, which seems to be between those two Princes) but on the contrary, some Union that appeared between them, however as the wicked have never any true Friendship, I have known and understood, that they have bin extremely mistrustful one of the other since the death of *Menelas*. I know not yet by what Intreagues, for I have not yet bin able to unpester, and disintangle, and disinticate the Secret. They have told me notwithstanding, that some one had made *Menelas* believe in his Life time, that *Alcime* had had the thought to seize him, and send him bound hand and foot into *Egypt*, thereby to ingage *Philadelpho*, whom he there then believed him to be, to take his protection against *Antigonus*.

On the other side, they said that *Alcime* had bin very well advertised that *Menelas* had secretly sent towards the King of *Macedonia*, to treat with him; that he had offered to seize *Alcime*, and to replace him in his hands; that *Menelas* before his death for that purpose, had caused

sed secret Practices in *Gonnes*, and that he had even already some intelligences in the City of *Pidne*, that it was to dissipate these Factions by his presence that *Alcime* returned some days since to *Gonnes*, because he found himself in no security at *Pidne*. Behold that which I have confidently learnt and known, from one of the principal Officers of *Alcime*.

They were there when they came to advertise *Telamon* that *Ariobarsane*, came to give him a Visit. At this word of *Ariobarsane*, *Straton* asked *Telamon*, if it was that *Ariobarsane* so renowned all over Greece by his excellent moral Works, and so formerly known in the Court of old *Antigonus* and of *Demetrius*, under the Title of Father of the great *Ariarte*? *Telamon* replied that it was that *Ariobarsane* himself. So that *Straton* who passionately wished to see him of a long time, served himself of this occasion to know so rare a Person.

He therefore saluted him civilly, testifying unto him the esteem that he had conceived for him, upon his Reputation alone; and *Ariobarsane* having known the name of *Straton*, signified him likewise in the most cruel Terms, and the most obliging that he could chuse, the joy he had to see a Man, who passed for one of the wisest in all his Age. In the Interum, whilst *Ariobarsane* spake, *Straton* considered and listned to him with much attention, and observed in his Physiognomy all the Features which bespeak him, and presumed him to be a Man of admirable Wit and great Wisdom and profound Reason. Although that *Ariobarsane* was in an age, which had much changed his Visage and Size; one might there observe notwithstanding, all that could be judged to be done in his Youth, and had bin past, he had bin very well shaped. But *Straton* did not concern nor stay himself so much upon the exterior, but only what might possibly serve him to know his inside and excellent Parts. He took Pleasure yet to observe in his eyes where age had not extinguished any thing, the vivacity of his Wit, and to read the Tranquility of his Soul, in that which appeared in his Countenance. It is not howsoever, that *Ariobarsane* was naturally so moderate, but on the contrary, he was of a Temper very Testy and Cholerick, and as *Socrates* ingeniously vowed to his Friends, that he was naturally ill inclined, if he had not corrected it by the Study of Wisdom. Also *Ariobarsane* ingeniously confessed that he was naturally Cholerick and Testy, and agitated by violent Passions; but that he had rendied himself Master by his Study and by his Philosophy. There appeared yet something in the sound of his Voice, and something in his Action; however that served but the more to make known his Wisdom and render it more apparent. And the same that the impetuosity and turbulency of a Horse, servyes not but to make one admire the Skill and Dexterity of him who retains and tames him: So the impetuosity and passion, for so may be said of his nature, serves not but to make admired the Empire, that his reason had taken upon him.

Ariobarsane neither could not be weary, neither looking upon and considering *Straton* the Philosopher; although that this here held that other quality of *Socrates*, that he had not all the advantages of a Physiognomy which corresponded with his high Reputation. But be it

that

that *Straton* made himself (as to I may say) a new nature by his assiduity and labour, though that nature it self had been willing to shew by that example that it subjects not it self to any rules: in so much that *Greece* as flourishing as it generally did then, and as famous as it was, had not produced men which did more honour than he to his Country, nor in his Age. At the self same moment that they were together in the house of *Telamon*, there arrived there a third who was very well worthy of the esteem and knowldg. of both. It was the Shepherd, or rather the Philosopher *Nephelocrate*, the host of *Ariobarsane*, and one of the most skilful, knowing, and experienced Men of all *Greece*. He had particularly applyed himself to the study of the Laws, wherein he had been one of the most Principal Luminaries, of the Bar of *Athens*: but this Science had not set bounds to the vast extent of his knowldg.; there was not scarce a point, but he possessed, not by memory singly, as the major part of others, but by his first principles. And the Philosopher *Metrodore*, to whom they had through his excellency given the name of knowing, ordinarily said, that he never had a Master so certain as that there. And that he had never consulted *Nephelocrate* upon one matter or thing, without being fully, compleatly, and entirely Instructed.

Telamon whom this Shepherd came to see, was ravished in being capable, and able to assemble in his house three Persons so extraordinary; and for as much *Straton*, and *Nephelocrote* had never came to an interview, he named them both, the one and the other, and was the band of their knowldg. *Ergoſte*, and *Celemantæ* arrived there also, soon after coming after their ordinary manner to learn news of *Tarsis*, and they joyned themselves to the Company.

After the first Civilities they entered all together into the Garden with *Telamon*; and after three or four turns made in walking; *Nephelocrate*, *Ariobarsane*, and *Straton* began a Conversation very serious, and worthy the Wisdom of those three Great Philosophers. They fell casually on the ſubjeſt of the retreat of *Ariobarsane*. *Straton* asked him amongst others how he could quit the Court, where he had remained so long time with ſo much esteem, and reputation to retire into the Country. *Ariobarsane* who would not engage himself by a long recital of divers reasons which had obliged him thereunto, and yet less to that of the Occupations wherein he was employed ſince his retreat, replied him meerly thus: It had been rather necessary to ask me how I quitted the Country to go to Court, I who have from my beginning of my Infancy renounced Loftiness, Arrogancy, and Ambition. It is true, replied *Straton*, that the Court of Princes, is ſeldom the Dwelling Places of Philosophers, and that there are very few that can accommodate, and ſuit themſelves as well as did *Artisippe*. And the reaſon is, that ordinariily there they are very ill welcome, and that they hate them there, as Publick Comptrollers, or Masters of Discipline, or Punishers of Disorders, as Publick Reforms of Diffimulation, Flattery, and all other Vices that Reign more than the Kings themſelves. But this reaſon is not for you *Ariobarsane*, for I know that all the World Loved you. There *Straton* interrupted *Ariobarsane*, I have not been there beloved more than another; but I have not there had envy, by reaſon I have neither made, nor fought after a Fortune which ſhould ſerve to draw

draw Envy upon me. That is in what, replied Nephelocrate, I am astonished so much the more that you have quitted a Life that you had so well known accommodated to the Tranquillity, and Wisdom of Philosophy. For although they tell us of Aristippe, and what manner soever they represent at the Court of Dennis in Syracuse, I have never found him Happy, nor yet Philosophical. First of all, how could he be happy to study himself, to make the Court of a Tyrant, and to be expoed to his Insolencie, even until he saw they spitt him in the Face? for the reply he made to him, who bemoaned him in Rejoining him, that if the Fishers suffer to be wetted with the Sea to take a little Fish, he could well suffer to be moistned with spittle to overtake a *Whale*; shews, that if he suffers all that, it was not by this Spirit of Constancy, which makes the Wise to find Felicity in the diildain of Injuries, but that this was not but for a pure Motive of Interest, and Avarice. For Philosophy he was yet much less. For there was never Man more subject to foul and nasty Sensualities, voluptuous and vile Passions, and who there left himself to go with so many Prostitutiones, and Proscriptions? and never man did more injury to the Philosophy of his Master, who as Gratalul as he was before, rendred him shamefully Mercenary. So that I consider not Aristippe as a Philosopher, who had known how to accommodate himself to the Court: but as a Courtisan who would counterfeit the Philosopher. And I find that when he reproached Diogenes who being a Philosopher, he knew not to live as he with the Princes. Diogenes had had much more reason to scoff formerly, than since that Aristippe boasted himself to be a Philosopher, he lived so well with the Princes. In the interim, replied Straton; Aristippe hath made many more Philosophers than Diogenes, Diogenes hath decryed his profession in living poor, Aristippe hath there given Sway and Authority in heaping to the Court by his means great and abundant Riches. See you, Nephelocrate the sole example, that they call good at Court, it is that of a man who made Fortune. Every one endeavoureth to imitate him, every one proposeth him as a Model and Pattern, and every one studies him with more exactness, adssiduity, and care then they have ever studied Diogenes, or Socrates himself. In sum, continued Ariobarsane, the Prince that is educated, and brought up by a Virtuous Man, that is the most effectual means to make all his Court resemble him. When you see that Piety, Religion, or some other Virtue Reigns there more than ordinary, believe not that it is because there is less Corruption in the Court, than there was formerly: but hold only for a certainty this, that some one is become greater by this means. The Prince deceives himself if he believes, that this is enough to give good example to those of his own, as to live Wisely, and Virtuously on his part, he must also do good to the Wife and Virtuous, for none proposeth to himself to imitate the Vertues of the Prince, by reason that in imitating them, none can hope to become so Virtuous: but one studies the Vertues of him whom he Loves, and to whom he hath done, and doth do good, because one hopes to receive benefit by the same in following him. I avow you, that it is a thing that makes me compassionate, said Nephelocrate, to see that not only at the Court, but also throughout all the World almost, every

one is fixed to that which they call a making of Fortune, and scarcely do they see a man tempted by that Rest, and that inward Tranquillity wherein consisteth notwithstanding all the Happiness, and Felicity of Life. Every one despiseth it, by reason every one can give it himself; and all the World is so blind, that he loves rather to be made happy by others, than by it self. In the Interim you know how every one is therein deceived, when we desire others to make us happy, we desire that which is not in the Power of Kings and Princes to perform, and we refuse that benefit from him who alone can give it, when we neither ask nor Desire it of our own selves.

From this discourse, they passed to examine all the Principles of the *Cirenaicque Sect*, whereof *Aristippe* had been the Author and Founder, and in fine, so far engaged themselves in that discourse, that they insensibly spent there neer two houers. *Telamon* listned to them with so much satisfaction, that he durst not almost to speak, for fear of interrupting them, and he found all their Sentiments so worthy of their high Reputation, that he Judged it yet beneath one of so great Merit and Desert. It was not but that if this Wise Shepherd would, he might have caused himself to be listned unto them by them, with a very Reciprocal Admiracion. For besides the application that he had at other times given, and that he every day gave to the Study of Wisdom, one might truly say that he naturally possessed all the Principles: and whereas the major part of Men are obliged to appear Philosophers, to regulate their Sentiments, by what they have learnt of their Masters; as for him, he had not any occasion, but only to follow his own temper and Genius, which always naturally led him to the same end, where Study and Labor had led all others. But he held his peace here out of respect to these Illustrious three Aged Men; and because he also esteemed, that what advantage soever one had to speak, there was still much more in hearing those from whom one might learn. *Ergaste* was in like manner charmed by their discourse, and above all he was Ravished to know their Sentiments on the Subject of *Aristippe*, that a Famous Author who would have passed as the perfect model and pattern of a Wise man, in a book that he had intituled by the name of that Philosopher, and which he had given to the publick already some years past. But as for *Celemante*, if he spake not a word, it was only for fear of protracting a discourse whereof he began to be weary and toiled, if notwithstanding his temper rendred him capable to be. But for as much as his free humors wanton and frolick, and enemy to all constraint, made him impatiently desire the end of a conversation so serious, he was willing the company should even be separated. It was not but that he had all the esteem imaginable for *Ariobarzane*, *Nephelocrate*, and *Straton*, not that the Solidity of his Spirit, was not capable of all their reasonings: but the respect that young people owe to old age, gave I know not what Torment to his natural Temper, and Liberality, and he so shunned sadness and pensiveness, that he hated them even unto things that were too serious, because, said he, that there is a great similitude in things that are serious, and things that are sad. He could not withhold himself from dancing once or twice whilst they discoursed, nor

nor softly to ask *Ergaste* if he intended to continue long to listen to them, and if he would yet again take a turn, and treat of Philosophy.

Wherefore, when the company separated, he and his friend being gone from the house of *Telamon*, and walking together out of the Hamlet, *Ergaste* said unto him : Hast thou no shame, *Celestante*, not to be capable of a moment of serious conversation, and presently to fall a dancing when there is no discourse of trifles ? my dear *Ergaste*, replied *Celestante* laughing, I am very sorry that that displeaseth thee : but thou shouldest know, that there is nothing so natural as to dance when one is sad. But, replied *Ergaste*, oughtest thou to be grieved to listen to three of the Wise, and most experienced Men in the World ? why not ? replied *Celestante*. Seest thou, *Ergaste* ! Wisdom is good in our actions, and Sciences in the Schools : but in Conversation I make a greater account of a grain of Folly, which makes me laugh, than of all the Sciences and Wisdom of the Philosophers. My child, seriously replied *Ergaste*, with these Sentiments thou wilt never pass but as a Fool. If thou wouldest not love the serious ones, it would be requisite to seem to love them, and to remember thy self, that in that consisteth this day all the Wisdom of the World. How many Fools thinkest thou that pass for Wise, only because they know how to conceal their Folly under a serious countenance ? but what ever it be, it is necessary to be so among persons that are so. All the Science of Living consisteth not almost but in Complaisance, and to know how to accommodate our selves to the humour of others ; in a word, the Abridgment of Wisdom, is to know how to constrain our selves. And as for me, replied *Celestante* still laughing, there are none but Fools obliged to constrain themselves. For to speak to thee also seriously *Ergaste*, I know but two sorts of persons in the World, one sort are subject to Vicious Passions, there are others that have none but Innocent. I call the first Fools, for there is not a greater Folly than the unruliness and irregularity which carrys men away to commit Crimes, and it is therefore why that it's requisite that they constrain themselves, if they will pass for Wise : but as for those who have all their inclinations Innocent, as they are naturally Wise, they would become Fools to constrain themselves.

Very well reasoned, said *Ergaste*. My Friend, there are things that are not criminal, that are not to be done for all that. And without going any farther, although it is not a Crime to dance, nor to testify to some one, that which he saith grieves us ; thou must avow me that that is therefore prohibited by the laws of good manners and civil society. I will not avow it thee, replied *Celestante* ; and I will hold against thee to the contrary, that it is a very great Treason in Civil Society, to seem to take pleasure in hearing something, and to be grieved and vexed in ones heart. Why wilt thou that I commit such a peice of Treachery to make a man believe that I am ravished to listen unto him, when I would with all my heart that he were at a further distance ? *Ergaste* ! there is nothing so faithful as not to Dissemble. Thou findest wherewith to contradict that one signifies that he is vexed, and I would that one should even speak it Ingeniously one to another, when one disdains or despiseth, when one is angry

and furious, and when one hates. I would desire the truth that one constrains himself to endeavour not to hate, nor to despise any person: but if one cannot refrain, I would that one should freely and frankly discover it. After thy Sentiment, demanded *Ergaste*, canst thou bear good Will to a man that should come and tell thee he hates and despiseth thee? A thousand times more, replied *Celestante*, than to hate me, and say nothing. For in fine, when a man hath those, and the like Sentiments for me, if he conceals them from me, it is not but for his proper Interest, for fear I should bear him ill will, or possibly the better to surprize me: but if he declares it me ingeniously, I should at least hold my self or keep me upon my guard, at least even in his hatred would he do towards me a Friendly Action to declare me my Enemies. And how many thinkest thou after all, are there of hatreds, and enmities which continue not in our hearts, but least we should dare to discover them, and which they would discharge themselves of, in expressing them, as they do for the most part of all other Passions? *Ergaste* replied, behold very fair imaginations, *Celestante*, but they are such as are not customary, nor used in this age of ours. To whom should they then be held, interrupted the other? Friend let's begin to practice them, and we shoud introduce them into a mode. It is true that that is justly thy action, continued *Ergaste* smiling, for I have always heard say, that they are Fools that invent them. Ay, ay, replied *Celestante*: but as they say that the Wife follow them, I hope I shall be a Fool followed by the Wife, and if thou doest not as do I, then thou shalt be a Wife one, who shall not be followed but by Fools. And to demonstrate thee, that from the present time I will Live with this Freedom, it is I declare thee that I begin to be very weary of thee, and go to seek to divert my self elsewhere. At this saying he took leave of *Ergaste*, and went forward singing, towards the midle of the Plain, where he saw a considerable number of Shepherds, and Shepherdesses assembled together.

Ergaste lookt upon him sometimes walking, smiling, and admiring in himself the humor of this Shepherd: afterwards as the Extream Love which he had for *Arelise*, conjoined to his temper, which was as Melancholy as that of the others was airy and merry, made him rather to seek Solitude to meditate, then Company where he might divert himself, and instead of following *Celestante*, and going to the Assembly which he saw, he turned on the other side to go out of the way of that Company.

In the mean time *Celestante* went still forward, observed that that Assembly were intent in looking upon Shepherds, which exercised themselves in a Race, and he saw two who disputed Emulously, from whom the first carryed a Dart which was fixed in the Earth, neer three hundred paces from the place whence they began to run. The Shepherdesses were late upon the Gras, eight or ten paces aside from the Dart, and one of them with a smiling Countenance held in her hands, a branch of a wild Olive Tree which she plaited in form of a Crown, to place it upon the head of the Victor. *Celestante* immediately knew that Shepherdess to be *Coris*, and that was enough to make him double his pace, although he walked already with speed enough.

He arrived by or near her, just at the same time when the two Shepherds had finished their Race, and that the Victor who was named *Olcite* demanded the Prize. *Celeamente* opposed himself thereunto, and told him after his ordinary frolicksome joaking; I yeild thee all that there is of *Olive Trees* in *Tempe*, but take it for good, that for the Honour of *Coris*, I only Dispute thee that little branch which she hath in her hand. *Olcite* would answer, when *Coris* also still frolick and jocund, replied: wherefore say you, Shepherd, that it is for my Honour, that you would Dispute the Prize with *Olcite*? ought you not to do it only for your self, since it is indifferent to me, as in relation to my self, to whom I give it? Fair Shepherdess, replyed *Celeamente*, I said it because that it being for time to come, more for you than for me, you have more interett in my Honour than my self, and since when are you mine; then replyed pleasantly *Coris*. It is requisite that I be very Rich, to have one in similitude to him there, and yet am not perceived. But rather Fair Shepherdess, replyed he, it seems you make a very small account, not to remember your self as yet that I gave all these past days to you, to be your Gallant. *Coris* being soon put in mind of the Discourse which they had had on that Subject, the day that *Ergaste* feigned to be her Lover, rejoind him thus: Ah I remember once, *Celeamente*. It is true, that you offered your self to be my Gallant; but Shepherd, I also remember me that I would not receive you. Amiable Shepherdess, replyed he, it is true that I was not altogether received, but yet I was not wholly rejected, and a Gallant who is not rejected, hath right to believe that he is received. Let us not dessemble, *Celeamente*, replyed *Coris*, I think that you will never give your self to any person, and each of us find our selves so well to be each one for him or her self, that there never will be any more seeking for another Master. I find my self so in very deed, continued *Celeamente*, and that is that wherein you have a greater obligation unto me, that I do not as do the Slaves, who will change a Master because they have a bad one, but that I quit one who to me was one of the best in the World, wholly and purposely because I would give my self unto you. I have great fear, replyed *Coris*, that it was rather through unconstancy, and as those servants who change when they are too well, because they cannot continue at their ease. Will you that I freely declare unto you the truth? replyed *Celeamente*. I quit a good Master, because I believe you will not be yet a better Mistres. And I, replyed *Coris*, I declare unto you I will not have a Servant so Licentious, and such a *Libertine*; for he would without doubt even quit me, if he should think of finding or having a better. But, replyed *Celeamente*, be so good unto me, that it be altogether impossible to find a better. *Coris* would reply, when *Olcite* who grew impatient, having had great pains to let them speak so long a time, interrupted them in the close, and as he was Rude, Clownish, Blunt, and Brutish: it is well worth the question, what all these Complements signifie, said he. *Celeamente!* declare without making me to give any longer attendance if thou wilt run with me, that if thou wilt do nothing, this Shepherdess may give me the Prize that I have gained. All the Company betook themselves to laughing.

ing at the rusticity and incivility of *Olcite*, who seeing that, thought to mount up in Wrath. *Celemante* said to appease him, I desire thy excuse, my poor *Olcite*, but I thought to do thee a pleasure, to take time to fetch Breath. Immediately *Olcite* having answered him, that he had took too much, replaced his Dart in the ground, to place himself with *Celemante* at that certain part, where they should begin their Race.

They parted both of them at the signal given them by the Shepherds there present; *Olcite*, who was more high and vigorous than *Celemante*, doubted not but that he should bear away the prize from this Shepherd. He was careless at the beginning until that seeing himself to be exceeded and out-stripped by *Celemante*, he well judged that he should have need to gather up all his Forces to overtake him, but *Celemante* outstrip him still in Agility and Celerity; the other had such a despight and made such great Efforts and Endeavours to rejoyn him, that he ran all out of Breath at the end of the List or Tilt-Yard. Immediately *Celemante* who had born away the Dart, went gallantly and cast himself upon his Knees before *Coris*, and shewing her with his hand *Olcite* who lay stretched out with his Belly upon the Ground, panting as a Man who could do no more: my fair Shepherdess, said he, I know not if it be permitted me to come to demand of you the prize of the Race; for as they say the Cocks who dye fighting are the most generous, will you not find here that all the Glory is due to this poor *Olcite* who is almost dead hereby by his violent running?

During their Race, *Arelise* and *Ergaste* were arrived at the same place. *Ergaste* thinking to go aside to meditate solitarily, as we have said, having seen this fair Shepherdess who coming out of the Hamlet, walked towards the place, where she saw *Coris* her good Friend and many others of her Comrades. *Ergaste* who notwithstanding all their petty differences, loved her with a most fervent Passion, had immediately quitted all other designs, for that of going to rejoyn her, or rather he had changed that of going solitarily to contemplate of her, for that of going to entertain a discourse with her; and as they were then reconciled *Arelise* engaged her self easily to follow him. They arrived immediately time enough, to see poor *Olcite* fall and to listen to the Jests that *Celemante* had made. *Arelise* had some Compassion to see this poor unfortunate One insulted over; and to console him she took pleasure to extenuate and diminish a little the savage, arrogant and insolent Frolicksomness and Jocundity of her Brother. Howsoever she said nothing unto him: But as she knew that *Ergaste* was more proper for that than any Man in the World, she made a sign to him to deal with him; and as for her she fate (not seeming to be concerned for any thing) near to *Coris*, after she had saluted her and her Company. *Ergaste* failed not of rendering obedience. After he had also very civilly saluted all these Shepherdesses, he sate a little behind *Arelise*; and having understood, that *Olcite* had run another Race before that with *Celemante*, he said unto his Friend: behold a great exploit, *Celemante*, that he hath surpassed *Olcite*, who had ran two or three Races, and that a fresh Man hath overcome one already wearied. Ho, ho, *Ergaste*! replied him *Celemante*, is it for that end that thou art returned back here to controle me? Come run with me, if thou art

so bold and hardy as to dispute with me the Victory : or hold thy peace, if thou darest not to dispute it with me. Thinkest thou, replied *Ergaste*, that I would run against thee that art already wearied and tired ? I who blame thee to have so acted against *Olcite*, and who I deem not capable to cope with me, although thou hadst still thy utmost Strength and Ability. Ah ! replied he in raising himself up from before *Coris*, where he was upon his Knees ; Victory never wearieh a courageous Man, and that which would have wearied thee hath done no other than given me Breath.

Although that *Ergaste*, as well as *Celestante*, was of a size which gave him much advantage in these exercises ; however as he was of a melancholly and serious Temper, this mistrust and diffidence had not engaged him, if he had not in the Countenance of *Arelise* observed something wherein she seemed to desire he should run against her Brother. He thereupon resolved more by Complaisance for her, than through any emulation ; and rising from the place where he was, he deposited his Dart into her hands, and besought her to keep it while he ran.

How melancholly soever he was, he did all things notwithstanding very gallantly, and said unto her when he presented it to her : fair *Arelise*, will you willingly be halfs with me together, and that I give you the care of keeping my Weapon, whilst I go to gain a Crown which I will come to lay down at your Feet ? And immediately turning to *Celestante* who pierced the point of his into the Ground to serve as a Mark or But, he added smiling : Shepherd *Coris* hath a Crown for the vanquisher ; but I have given my Dart to *Arelise*, to punish the vanquished One. *Celestante* returning himself about at his Voice, replied him, I understand thee *Ergaste* ! That is to say, that thou hast a desire to dye by the hand of *Arelise*.

At these words, they went to place themselves side by side at that certain place where they should begin : the Signal being given, they parted both of them with wonderful Fleetness and Celerity, and having come upto the middle of the Race, that one could not observe any inequality between them : but a little afterwards *Celestante* having met with a little Stone, which made him stumble, *Ergaste* presently got before him, and still conserved his advantage, until that being come up within three paces of the Dart, which they should bear away, a little Wind which arose, casually blew off the Hood of *Arelise* from off her head, and cast it almost at the feet of *Ergaste*. That Shepherd soon left the Dart and ran to take up the Hood of the Shepherdess. But as he could not do it without turning himself out of his way. *Celestante* by this means boar away the Dart ; immediately he turned towards his Friend, and shewing it him with a Countenance full of Joy ; *Ergaste*, said he to him, thou shalt have content, and if casually the Dart, which thou hast given to *Arelise* was born away, behold I will lend thee one in case of need, and at the same time being cast down upon his Knees before *Coris* ; My Shepherdess, continued he, it's now if you please, that you crown me without dispute, whilst *Arelise* punisheth this indiscreet and rash *Ergaste*. In saying that he presented her his head bare, to receive the Crown which she still held in her Hands : but *Ergaste* who was also near to the Shepherdesses, to go to present to *Arelise* her Hood

Hood which he had took up, pushed very gently, *Celemante* addressing himself to all, and said unto them; Fair Shepherdesses, you see that it's I have overcome in two respects, and for to have been more ready to run, as having advanced before *Celemante* and having been also most prompt and ready to serve fair *Arelise*; at this word he placed himself upon his Knees also by the side of *Celemante*, and likewise presented his bare head before *Coris*. *Celemante* seeming surprized at the Discourse of *Ergaste*, and looking upon him with a serious Countenance; What, said he unto him, thou pretendest yet to dispute with me the prize? But thy self, replyed *Ergaste*, hast the impudence to demand it; *Celemante* replyed him, nothing but addressing himself to *Coris*, fair Shepherdess, said he, as *Ergaste* feeth well, that he ought to dye by that peculiar Law which he himself hath imposed upon the vanquished, I think that the fear of Death hath already troubled him, and that is it, which hath thus made his Mind and Spirit to rove and go astray. Brother, replyed *Arelise* unto him, knowest thou that these Shepherdesses nor my self find not that *Ergaste* hath so little reason as thou believest, and that we do doubt all of us, but that is he who hath gained the Prize? What *Arelise*, said he unto her, the slight piece of Service that *Ergaste* hath done you, hath already so forcibly gain'd you, that you would also doubt that I have not born away the Dart. Thou hast indeed born it away, said *Arelise*: but that's by reason he rejected it to take up my Hood, and to do that which thou shouldest have done thy self if thou hadst bin before him: Ah Shepherdess, reply'd *Celemante*, we ran not for your Hood, we ran who should bear off the Dart. It is true, replyed *Ergaste*, that that was the first that we proposed: but Fortune having offered us a more honourable One, in casting down before us the Hood or Vail of *Arelise*, we should have left off the first and not have taken any more care of the second; Thou mockest thy self, said *Celemante*. Say that Fortune made me meet a Stone in the middest of our Race, was then willing to give thee an advantage, and cast the Vail of *Arelise* before thee, as another Stone as one may so say, cast at thy Feet, therely to render me that which she well saw it had unjustly taken from me. Wherefore thinkest thou that they ought rather impute unto me, that to have been stayed by a Stone, than for thee to have been stayed by a Vail? is it because I stumbled not but against my will, and thou didst it by a voluntary delay? altogether contrarily, one ought not to reproach me with a Mischief that hapned me against my will: but thy delay proceeded from thy own default, because it was voluntary. Thou wilt perhaps tell me, that good manners obliged thee to do as thou hast done, but we were not to dispute good manners, congruity and correspondency, we were to dispute who should overcome in the Race, it was requisite first and primarily, to attempt the gaining of the Dart, and afterwards to take up the Vail of *Arelise*, the Service had been much more considerable, to have been done by a victorious Person. But however it be, 'tis a mischeif for thee, if thou hast thereby bin obliged to stay thy self, as it was for me to have stumbled. Casualties make a great part of the Sport and Victory. Dost thou not call to mind, that in the Races that *Achilles* caused to be run in the Funerals of *Patrocle*, although the Gallant Son of *Admetus* ran best, he notwithstanding lost the first Prize because his Chariot brake

brake in the midst of the Race? it was a misfortune to him, as one of his Comrades told him. Thou shouldest have besought the Gods, that they would not send thee this Misfortune. Art thou yet ignorant of what happened in the Famous Courses of *Atalante*? she had surpassed *Hippomene*: but she lost the Victory, because she slayed to gather up *Apples* that they cast in her way, it is here even the same *Ergaste*.

Take the meeting of the Vaile of *Arelise*, for a Fortune, or for an Unhappyness, and if thou wilt not, that a stone hath cast Fortune upon thee, Imagine that it was an *Apple* of *Gold*, wherewith the World have tempted thee: but since it is a hazard, or casualty that hath stayed thee, that I have carryed off the Dart, see that by consequence therefrom I have Vanquished thee.

After that *Celemante* had finisht, *Ergaste* replied him, having always a knee on the ground before the Shepherdess, as had also *Celemante*, I cannot be sufficiently amazed at thy impudence, *Celemante*, to presume to dispute me the Prize of a Victory that I have gained from thee, in the clear view of so many Just, and Equitable Shepherdesses. If the advantage of a Race, depends upon the Agility and Celerity of those who have Ran, as thou canst not deny, have I not surpassed thee in Agility? I who advanced many paces before thee? To what design had they fixed the Dart, unless it were to assist them to Judg who Ran best. If I have then demonstrated that it is my self, and have had more Advantages, Signs, Marks, and Evident Tokens, what had I to do with that there? It is a Misfortune for me sayest thou, that this Vaile hath stayed me. God forbid that I should take for a Misfortune, which occasioned my serving the Fair *Arelise*, nor that I bewail me of performing a more acceptable Office, which could be rendred me by Fortune. But suppose they call it a Misfortune, that Misfortune should it take from me an advantage, which my Agility (if may dare say so) hath acquired me? dost thou not call into Memory, that in the Courses of *Achilles*, whereof thou sparkest unto me, although the Son of *Admet* arrived not but at the last, at the end of the Race, or Tilt-Yard, he omitted not however to carry off the Prize from all them, even them that Advanced before him, because he had an advantage over them, when his Misfortune stayed him? well said *Ergaste*, interrupted *Celemante*, there needs no more. I yeild thee also the second Prize, and demand of *Coris* but the first, and whence would you then that I took, or should take the second? seasonably and handsomly demanded him that second. Amiable *Coris*, replied *Celemante*, if there be but that, it will not be difficult to reconcile us. Place upon my head the Crown that you have, and *Arelise* shall Coyf *Ergaste* with her Vail, since he hath found so much Honour in taking it up; he will undoubtedly find more to wear it.

They could not all refrain from laughing at the pleasant imagination of *Celemante*. *Ergaste* smiled himself and rejoin'd him: Shepherd? neither thou nor my self, are worthy to wear that which hath been upon the head of *Arelise*, but if I deceive that Honour, doubt not, not only that I should esteem to have gained the first Prize, but that I should make even a greater account thereof, than of all the Crowns in the World,

World ; during their contest all the Shepherds which were present at the Race were come to hear them, and took so much pleasure in their dispute, that they apprehended not any thing , but that it would too soon be decided. *Arelise* and *Coris* were very well pleased to let it continue, and that is the cause why the Shepherds prayed them immediately to judge them ; they refused a long time to give , or to declare their advice. *Arelise* excused her self, because the difference had not sprung but on the subject of the Service, that had been rendred her by *Ergaste*, she well saw that she was in some sort suspected by *Celemane*. *Coris* defended her self handsomly on what she alledged, that agitating her in so Importunate a matter as a Crown , was of too great weight to be left to the judgment of one Shepherdess ; all the rest of the Company dispensed themselves, also in referring the, Honour to the judgment of *Coris*, because she had chosen upon her to give the Prize. However they agreed all together at last to give their Sentiments, and after *Celemane* and *Ergaste*, had yet added some reasons on their own parts respectively, *Coris* having taken advice of the Company, they judged that *Celemane* had gained the Prize of the Race, but that it was not therefore Just, but that *Ergaste* should have a recompence, and *Arelise* because she had a Branch of *Mirtle* in her hands they appointed that she should therewith make a Crown to put it upon his head , whilst *Coris* placed that of hers on the head of *Celemane*.

Whilst this Fair Assembly spent the day in these Diversions *Telamon* and *Phelite* Generously employed all theirs to succour their Unfortunate, and Illustrious Guests, from time to time he went to know if the King of *Lesbos* wanted any thing , they sent likewise to inform themselves; of the state of that Fair Unknown one, whom he had met in an equipage so astonishing and deplorable in the corner of the Forrest : he stirred not the rest of the time to be neer *Tarsis* , and went out yet one of the next succeeding days towards the evening, when that self same man, whom the unknown one had retained by her, came to inform him , that his Mistress desired to speak with him, and besought him to asc nd into her chamber. He immedately repaired thither, and she saw him no sooner enter but she drew one of her Arms out of the Bed, and stretching forth her hand, said unto him : I well see, *Telamon* , that your Family is in possession of me, and in preserving my Life, and I begin to hope well, since I have known I am fallen into your hands ; *Telamon* was much astonished at this discourse, answered he ; I have reputed it a great Honour for me to have occasion to render service to a person, the sole view of whom hath made me conceive so great an opinion, and if this same Honour, had formerly hapned unto me, or to some one of mine, the which I knew not, I would have esteemed my self much more happy.

Then the unknown one made a sign to the servant maid, to retire out of her chamber, who was there to serve her, and having also appointed the man, whom she had sent to fetch *Telamon*, to leave them alone, she spake to the Shepherd in these terms. If they have not deceived me in the Particularities, that they have taught me from your Family, you are the Brother of the Shepherd *Tarsis*, and he

might possibly have declared you the obligation that *Amelacinte* had to him. *Telamon* who had understood from his Brother the Adventure of *Amalecinte*, not having doubted by these words, but that it was he who spake so to him; admired how Nature had given such a Beauty to the Countenance of that Young Prince, as if it had made him expressly for that Personage, whom Fortune alone made to sport and jest withal; and as he was but eighteen years of Age, he found in his youth so great a delicacy, a hue, and dye so little be-seeming, or becoming a man, that he scarcely believed him to be he whom he was, if what his Brother had not formerly spake of him, had not prepared him to that credulity. He then spake unto him, with much astonishment and respect: What, my Lord, is it possible that you are the Prince *Amelacinte*, and that your Imbarking hath also had so mournful an Issue? Ah it is indeed, it is true that I should esteem my self happy, to receive into my house a Prince for whom I have conceived such a Veneration and respect without knowing him, if the estate and condition wherein I see you, my Lord, did not almost dissipate all my Joy.

Amalecinte replied obligingly to this Civility, and Testified him that he would Inlighten him in this last Adventure, but beforehand, added he, I will demand from you, news of your Brother. *Telamon* told him the accident in few words, and this Prince who had already known something from those who served him (for it was by that which he heard of the name of *Telamon*, and of the accident of *Tarsis* that he had Judged with whom he was) signified unto him that he had received a very sensible displeasure.

The Shepherd would have retired himself after that for fear of giving him to long occasion to speak, and some curiosity that he had to learn by what Course, and Sequel of Adventures, was found at *Tempe* with a Ship so soon after he had been parted a Fugitive, and without a thought of returning there: however he did all that he could to oblige him to conserve his rest, representing to him the evil that the Emotion could cause him in the state wherein he was. But *Amelacinte* to whom they had made or put the third preparation, and who felt himself very much better, replyed him, That it was of importance to him to take Counsel of him, upon the consideration of some affairs wherein he had need of his succour, and it was for that which he sent to fetch him. And as he was a young Prince, of an active and lively Spirit, and who tormented himself for the rest, when it was necessary for him to defer the execution of things that he had projected, all that the Shepherd could do, it was to obtain of him only that he would attend till the morrow, when having sent again to fetch him he spake unto him after this sort.

The
end

The Sequel of the History of Amalecinte.

You have understood by your Brother, after what manner I Im-barked upon your River, and by what necessity I undertook to cross the Gulph, and even the Sea with one Boat-man alone, in a single Bark, and a simple one too. The weather was favourable to my Design, the Waves quiet and calm, and we rowed in the Gulph with all manner of good Fortune, but we had no sooner doubled the Cape, which is at the entrance, but we saw our selves chased by a *Corsario* who held himself sheltered under one side, and we were taken. I will leave you to Judg of my Grief to see my self fallen into that Captivity, then when I thought to shun another.

This here seemed to me notwithstanding less dangerous than the first, and that which I did regret the more, was an occasion that I had lost by my precipitation, to change the habit of a Woman who disguised me, and who could assist to make me known, and to replace me in the hands of the King of Crete, or of his Son.

I bewailed my self with so much the more displeasure, that I imputed the fault to my self, without thinking, that all this made it self by a peculiar order from the Gods, who take pleasure to confound Human Prudence. I was tormenting my self thereupon when I saw the Captain of the Ship enter into a wicked abridgment where they had put me, and approached me with all the Marks and Tokens of a deep Respect.

Madam, said he, I a thousand times praise the Gods, who of a *Corsario* as I was have possibly made me the restorer of *Cyprus*, and the deliverer of my Princes. Truly, the life that I led deserved rather their punishment, than a favour of that Nature. But undoubtedly, they considered that I have not chosen this kind of Life, by a free election, but by pure necessity, and I hope they will make all the pains to fall on the King of Crete, who thereunto constrained me. In the mean time, Madam, begin here if you please to Reign over your Subjects, and be perswaded that I will be the first, that will in all things obey you. I was so surprized with this complement, that I knew not almost whether I should believe my own eyes or ears, when he taught me more at length that he was of *Cyprus*, and that he named himself *Pantacule*.

At this name this Shepherd who understood the History of *Alceste* and *Eliante*, by reason *Ergaste* had recited it unto him, called to mind that he here so named the *Corsario*, who had also taken them, and doubted not but this here was the same: but as that was not a subject to interrupt the Prince, he only made a reflection in himself, and left *Amalecinte* to continue who was thus persisted. This *Corsario* said unto me, that he had for a long time served under the deceased King my Father, in the command and charge of a Captain of a Ship. That it was he who had been one of the Authors of the two Revolts, which had hapned in the Island after our Captivity, and that the

the King of *Crete* having proscribed his Head, for that Reason he had bin reduced to the necessity of making himself a *Corsario*. He added that for him, he would not have presently known me, not having ever more than once seen me at *Crete* in a Voyage, that he had made there unknown : But that there was in his Ship two or three Native Inhabitants of *Crete* who had told him my Quality, and principally, *added he*, That *Cypriot* who is fallen into my hands since some time. In saying that, he presented me a Man, whom I knew to have bin the first Squire of the deceased Queen my Mother, who returning to *Cyprus* after her death had bin taken by these *Corsarios*.

The sight of that faithful Servant, whom the Queen had always loved made me shed Tears from my eyes, in renewing in me the sad and cruel remembrance of her Death : but between these Tears of Grief I cannot deny there were mixed some of Joy, when of a Captive and of a Slave as I thought I had bin, I saw my self Master, or to say better, a King of that little Kingdom floating, for you shall observe that there were a hundred and fifty Men in that Ship, all expert, Three Natives and Inhabitants of *Cyprus* whom the like necessity as that of their Captain had reduced to the like kind of Life. All these People having heard that I was the Prince of *Cyprus* were run together with great Vehemency, and smothered themselves as one may say in the Pres' one amongst another to see me and testifie their Joy, in such a manner that 'twas requisite, I should go upon the Deck to give them that Satisfaction. As for me I can scarce do any other thing than admire the Providence of the Gods, who seemed to lead me even as by the Hand to my Liberty, amongst Rocks, Shoals and Precipices. In fine, after I had told them all in general and particular, some obliging things to testifie then my Friendship and Acknowledgment, and principally to their Captain; I retired my self into his Chamber or Cabin which he had readily prepared for me, and made variety of Reflections on what I had to do in this Encounter.

All knew my Birth, but not one my Sex, I doubted if I should not discover it unto them, not having more, as seemed me to fear of Inconvenience, and dreaming on the contrary that if they knew I was Prince, my Sex would yet give me more Authority, and them more Courage and Affection to serve me. Notwithstanding, I thought on the other side, that I was in the hands of people whom I yet knew not, and who knew me not themselves, but upon the Faith of a Prisoner, and of two or three proscribed Persons, who had not seen me but very few times, that in the prevention wherein they all were that there remained but one Daughter of our House, I should infallibly by some doubt refreeze them coming to discover my self for a Man ; or at least Wife, I should make some scruple to spring up in thier minds that it was all that could make the People well confirmed, than to know the Miracle or believe the Wonder, for so I may say, of my disguise, and that not having any present necessity of disabusing them, it were much better to enjoy in peace, the occasion that the Gods had offered me, than to hazard a Loss in being to undertake too much, and all at a time. So I resolved to pass always in their minds, as the Prince of *Cyprus*, untill I saw a greater necessity and security to discover my self. Before night, the Captain came to demand me, where

I would desire to be conducted, and I was thereupon a little disengaged. He made me understand, that he had bin caused not long since to revolt a third time in *Cyprus*: But I was not assured of the State of things, nor if they were not appeased, briefly if there would be imprudence, to expose my self there with the few Forces I had, I therefore said that they should only pleye in the open Sea, and that I would determin the next day with his Counsel, but Fortune took care to determine me it self.

At the break of day, the Mariners discovered a Ship who had a Standard, and who was the Prince of *Crete*, and for as much as we had then fixed the Standard of *Cyprus* (for the *Corsarios* have all the Kingdoms to serve themselves with, according to their need) he caused a Skiff to be mann'd in the Sea, and sent to know who we were. That Prince as one of his Dependants gave me to understand afterwards, had finished his Negotiation at *Pidne*, with the Governour of that Province, and had concluded a Treaty with him, by which he was obliged to furnish him in a little time, with four thousand Men to make War against the King of *Macedonia*. That Negotiation had bin so quick, that I had bin happy to escape from his Guards that Evening when your generous Brother succoured me, for that next day he was come to *Gonnes* to take me there, and to bring me back with him to *Crete*; they told me that he had not heard of my escape but with great Fury, and that the third of his Guards, whom I had wounded and put to flight, having told him of the Death of his two Comrades, he had drawn his Sword to kill him, in that he had not dyed with him rather than to let me escape. In fine, that Prince having understood of my imbarkeing, he quickly put himself under Sail in quest of me, I know not well, if it was his Passion for me that made him use such diligence, or if it was not the fear he had, that my going to *Cyprus* would there second the Revolt: But so it was that having seen our Ship, and then and there also the Standard of *Cyprus*, he had sent to know who was on board, and make us strike the Flag.

I would not have had them dissemble, and knowing well that it was difficult for him to have as good men as were ours, instructed by length of time and experience in Sea Combats, I shewed my self to the Enemy upon the Deck, and answered that they might make a report to their Master that I was the Princess of *Cyprus*, who expected him. Undoubtedly I committed a rash and indiscreet Action, for he had two great Ships and we had but one; and immediately I very well saw that the Captain was not too well content. But I could not resolve my self to fly from my Enemy, and imagined with my self that the Gods who had so manifestly protected me, would not send me but to deliver them into my Hands. I then betook my self to my Bow and Arrows, I girt on my Sword, put on my Head-Piece, after the Greek mode, and in that Equipage I made a small Oration to our Men to encourage them. My brave Souldiers, said I unto them; behold the fairest Opportunity that ever you had to signalize your Courage. There is a long time that you have lived wandring and roving as Fugitives upon the Sea, and that you daily expole your Lives to Combats

Combats, and the Mercy of the Waves, without any other hope but to get some small pillage, and to subsist in a Life always accompanied with fear and toyl. This now is another different Fortune that calls you : you agitate not now upon, or with petty Merchantship for booty , but now you are upon the Spoyls of a Prince, who holds your Country in Irons, and to make himself a Slave, and set his Kingdom at Ransom to Redeem him. He agitateth to Revenge the Death of your King, the Matricide of a Great Queen, the Massacre of all the Family Royal, he agitateth to revenge you himself. You go to see, and have your Queen, to go to witness your actions, and not only to witness, but to go and be of your Company, astonish not your selves therefore that you have a Maiden to command you, the Gods have given her the Courage of a Man, and I demand of you alone nothing, unles you are ashamed not to be able to do as well as she. I so animated them by this small discourse, that they breathed out nothing but longings for Fight : to make it short unto you, after a shewr of Arrows shot on both sides, our Ships Grapled, and there was a horrible slaughter upon the Deck of that of the Prince , where I had commanded our men to fasten themselves; I was the first that leapt on board, and sought him to fall upon him. And on the other side he leaped aboard ours to find me, and seize me. Now there happened an other Adventure rare enough. For whilst he was in our Ship, his two which grappled ours, sunk her down, who finding himself sunk in the Sea, and drowned by his own men, who were the best of those that had followed him, few of ours were lost in the Shipwreck, because they had leapt with me into the Enemies Ship , and that we there became the strongest. Some of ours would cry that the Prince of Crete was dead, and that he had been sunk down. That was out of design to Alarm the other Ship, and Terrify them : but I hindred it, not only because it was out of design to advertise them to endeavour to save the Prince, whom yet I saw labouring in the Sea, but principally, because something fell into my thought, to whom the error of the Enemies served me extreamly, I commanded ours to seize upon the Rudder of the Ship,where we were, and to get off at a distance, as much as might be with all speed from the other Ship of our Enemies, that having separated them one from the other, that we might finishe, and absolutely become Masters of one of them, to return afterwards, to charge furiously upon the other. On the other side I caused them to hoise the Skiff into the Sea, to go to save as many of our men as they could who swam. Also thole on the other Ship, believing that all this was done by order of the Prince of Crete their Master, and seeing that it was their Skiff who Rowed in the Sea, persued us not, nor shot against those who went to succour our men, thinking that it was their own. In such a manner that we finished in a moment, to render our selves intirely Masters of the Ship, and saved the major part of our men, only ten, amongst whom was the poor Boatman who conducted me. Immediately I made them return to charge upon the Enemy, and I leave you to Judg of their astonishment, when they dreamed of nothing else, but to come to congratulate the good Success and Victory of their Prince , they were taught that they were overcome, that their Prince was dead, and that we prepared

red to charge them. This news astonished them in such a Nature, that they had not so much as the Courage to oppose us, and betook themselves to flight. I gave them chase two days; and so many nights, and undoubtedly they had not escaped me, but by means of a Violent Stormy Tempest, which after a long time tossed, and agitated us, cast me again into the Gulph, and obliged me to come to refresh our selves in your Road. Whilst they repaired our Vessel which sprang a Leak, by means of our Furious Fight; and the late Tempest, I would come to set foot on shore; and walked without dreaming of the advice that had been given me by one of our Prisoners, whom the Prince of Crete had yet left there amongst others to seek me out there, in case that the advice of my Imbarkment was not true. I went accompanied only with two of my men, through this Wood where you met me, when I was attacked by eight Souldiers, who immediately fell upon me. I put my Sword in hand, which I still have carried since the day of our Naval Combat, and seconded by the two men that accompanied me, I so well defended my self, that we put our *Affassines* to Flight, and six others out of a Condition to attack me. But this could not be, without seeing before my Face to dye my two Seconds, nor without falling my self into a condition where you have so Generously Succoured me.

So Telamon, if Cyprus hath some interest in my conservation, I can safely say that it ought to look upon you, your Brother, and your Self as hath its two Titulary Originals, and I protest unto you also, that if I have ever there any power, the names of Telamon and Tarfis shall be there also known, as those of Aristogiton, and Harmodius, are both in Athens. In the mean while as it's apparent, these People who attacked me were not alone, and that I am from elsewhere in the Government of Alcime, an ally of mine Enemy, you see how it imports me not to be known here, but you judg also well, Telamon, that I ought to sleep there, whilst that the Death of the Prince of Crete will apparently prove true, and made great changes in Cyprus, and in the States of the King his Father.

Which is the cause wherefore I will send with the first opportunity some of my People to Cyprus, there to confirm the Truth of his Death, and to dispose the People there to receive me. I will even depart with the soonest to be there, ready to profit by this occasion. And there to second by my Presence, and by my Courage, that which shall be found of good disposition in their minds. But as there is not a moment of time, to be lost here, that my Ship where I make account to Imbark, cannot be repaid but in some days, and that in the mean time, it is of importance, that those whom I send to prepare their minds should depart before me, I have for that end present need of another Ship. I had since yesterday sent to Gones to contract for a Ship in that Port, but I have understood that since Alcime is returned, there is prohibition made to let none depart without his express order signed with his hand, and that there is a thousand difficulties to obtain Pals-Ports, at least to be known. Now you see the interest that I have, ought not to be made known to a man in Alliance, and Confederacy with my Enemy. So I have need of your Credit and Generosity, Telamon to indeavour to obtain one

with the soonest, and that is the request that I will make you.

Whilst he thus spake, *Telamon* on one side admired the Courage wherewith this young Prince framed his designs, for the Conquest of a Kingdom, in a condition wherein he had not only the strength to rise from his bed, and on the other, he had not the Ability of Apprehension, that the agitation wherewith he had spoken, might enkindle some Fever within his Body, which naturally appeared to be in a temper all of fire. He therefore besought him not to give himself any further trouble, in any thing that he had commanded him, and promised him that he would go there the same hour, to give order. Immediately he took leave of him, but at the instant he thought to go out, *Amalecinte* recalled him, and said unto him: Generous *Telamon*, the care of my affairs hath made me forget a thing which possibly may regard yours, and which have made me call to mind the name of that Shepherdess, of whom you have lately told me, that her loss hath reduted *Tarsis* into that condition you have related me. It's from the first day that I imbarke here, as I would have demanded of my Boat-man why he had so much desired to recoil in parting, until he had even constrained him thereunto by force; he told me for a reason, that he expected a Shepherdess, whom he named as seemed to me, *Zelie*, as you have done the Mistress of your Brother, he added that he should by the same occasion conduct her I know not where, and that it was to do service to a Shepherd named *Alpide*, who I should also have come with her. Ah my Lord! cryed he Immediately, I mean *Telamon*, it is the same Shepherdess whom we seek; and thereupon as he saw that the Prince could not instruct him further, he retired to make some reflection on this last news, which more occupied his mind than all the rest.

In sum, that which his Brother had related him the day following, of the loss of *Zelie*, of that Mariner whom he had taken in the night for *Alpide*, and the Great Affiduity, that the same *Alpide* had signified to her, after that *Tarsis* had no more seen her, had already given them much cause to suspect him: however he could not make any certain Judgment thereupon, because that *Alpide* had not disappeared with *Zelie*, but otherwise was her Cousen German, and moreover, for that he was more concerned, pressed for her more than any other, and did much regret this Shepherdess. But after he had learnt that from the Prince of *Cyprus*, there was no place left for him to doubt, but that *Alpide* was the Author or at least an Accomplice in this misfortune, as so many others have followed.

It was almost night when *Telamon* went out from *Amalecinte*, that Shepherd not being there gone, but very late after dinner (by the counsel of the Chirurgeon) to leave always so much time with the Prince, as to repose himself, before engaging him in a discourse, which he well Judged would be of some time. In going out from thence, he deliberated whether he should direct this piece of news to *Tarsis*. He was presently tempted thereto because he thought that it would still be some Joy to that unfortunate Lover, to know at least a way by which he might be assured to be able to learn, what should become of *Zelie*. But he immediately also well Judged afterwards,

that

that in thinking to regive him thence some hope, he should not fail to renew his Inquietudes, and to cause in him strange Alarms, that it would be to hold him all the night in impatience, which would be a means to hinder his rest, and might possibly cause some seaver to seize upon him by so great a Commotion, or Violent Inclination of the Mind. So that after having been only to see him, to give him in secret the contentment, with which he well knew that this Shepherd would learn news of the return of *Amalecinte*, he retired into his Chamber, where he writ to *Gonnes* to have a Pass-port for the Prince of *Cyprus*, and having given his Letter to a Shepherd with order to carry it the next day to his Friend, to whom it was addressed, he went to bed that he might rise at break of day to go to *Alpide*, and endeavour to surprize her at his house.

On the other hand whilst *Amalecinte* made his recital to *Telamon*, the King of *Lesbos* informed *Philiste* Accidents, and Adventures which were much more surprizing.

That Prince had always appeared so Melancholy since his arrival at *Tempe*, that he would scarce see any but that Wise Shepherdess. He was charmed with her Sweetnes, Modesty, and Conversation, and found in all her discourse a certain clear singularity, and simplicity, and Spiritual Goodnes, which he preferred before all the utmost Galantry that he had seen in his Court. The Shepherdess was all in Confusion for the urgency which he still signified to see her, and her scrupulous Vertue not permitting her to go into the Chamber of the King all alone, she came to pray her Husband to go for her, to go and keep Company with that Prince, either willing to excuse her self under some kind of pretence, or at least to come there with her. *Telamon* who rather doubted of his own proper Vertue, than that of his Wives, took pleasure to Jest with her, and besought her himself not to refuse that Consolation to the disgrace of that unfortunate Prince. Notwithstanding all that, she shunned all opportunities and occasions of seeing him, as much as the King sought it, insomuch that the Prince having also perceived it himself, he resolved to take from her that Scruple. And to that end, from the very first Moment that he could find himself alone with her, having under some pretext, sent those who served him out of his Chamber, he said unto her; Virtuous *Philiste*, I well see that the King of *Lesbos* is suspected by you. He paused there some minutes to attend the reply she would make him; and seeing she answered him not but by a silent Modesty, accompanied with Blushing, which commenced to spring up into her Countenance, he continued thus to speak to her. But, wise Shepherdess, tell me by your good Favour, may the Queen of *Lesbos* hope to have a little more Interest in your Friendship and Kindness? At these words an admirable and gracious Shamefac'dnes, Chastity and Pudicity, finished the springing up of an amiable Blushing, in the Countenance of this incomparable Shepherdess, for yet she saw not to what this discourse ultimately tended, and forasmuch as she believed that the Prince would speak either of his Mother or his Wife, not knowing if he were married, she reply'd him; My Lord, the Queen of *Lesbos* would not daign to cast her eyes, upon such a simple Shepherdess as I am, and I would esteem it too great an Honour, that she would accept

of my Respects and humble Services. The King of *Lesbos*, replied her, Amiable Shepherdess, it is howsoever the Queen of *Lesbos* desires to know it. *Philiste* taking these words for a continuation of Jesting, replied not thereto but with a modest Smile, so that the King persisted thus : You believe that I jest, *Philiste*, but it is a certain Truth that I am therefore going to declare you, which will surprize you much more. It is I that am the unfortunate Queen of *Lesbos*. *Philiste* was so astonisht with this discourse, and knew not how to take it, when she had a Confirmation thus ; Aye, *Philiste*, I even I, am the unfortunate Queen of *Lesbos*, and Judge of the Opinion I have of your Vertue, because I will place my Confidence in your Secresie, which I will conceal from all the rest of the World. But that you may not doubt of what I declare you, come and receive the Confirmation between my Arms.

At the same Moment opening unto her half her Neck with a vertuous Modesty, because the necessity of her Condition forced her self that Violence ; she strected forth her Arms to *Philiste*, and gave her Liberty to see the fairest Bosom, and most clear white snowy Pair of Breasts that ever Nature had formed in a Maiden.

After that *Philiste* had signified her great surprize and admiration, and then how much she felt her self obliged by the Confidence where-with she had honoured her; the Queen of *Lesbos* (for we will for the Future give her that name more convenient for the Truth of her Sex) would testifie a Confidence wholly and entirely in that Shepherdess. It is true that which principally obliged her thereunto, was that finding her self in the House of *Philiste* and *Telamon* her Husband, destitute of People and Counsel, and in a Condition where we shall see her hereafter ; she judged she might dispence with the discovery of her self unto them, at least than to renounce to all, the Services whereof she had occasion, and in whom she might be forced to employ them. Thus that Queen having caused *Philiste* to sit down by her, spake unto her in manner following.

The History of Philetere Queen of Lesbos.

You are happy, O *Philiste*, to be born in the Condition of a Shepherdess ! That the Liberty and Repose of your Lite is preferable to the Arrogancy and Vanity of those of the greatest Queens ; and that we are unfortunate, we unto whom it is not only permitted to live as we list, but to whom it is frequently prohibited to be that which we are. No, *Philiste*, we dare not sometimes come into the World, such as the Gods have formed us, and when Fortune pleaseth not to avow our selves that for which Nature hath framed us, it is absolutely requisite that we disguise our selves unto it, that they transform us, for so it may be said, and to be what she would almost have us cease to be our selves.

Behold, wise Shepherdess, what is the Image of my Destiny, and of my Misfortunes in an Abridgment, but to let you understand them by Retail or Piece-Meal, you shall know that there are some *Olympiades* since which *Ariane* Queen of *Lesbos* being dead at *Mitilene*, the Metropolis of the Island, the People were so ill satisfied with her Government, that they made a Decree after her Death, in hatred of her Memory, by which they appointed that the Kingdom should not any more fall into a Distaff, or into the Feminine Line hereditarily, and that Women should be absolutely excluded from the Royal Supremacy, and Sovereign Dignity and Authority.

It is true, that this Decree was not accompanied with all that which would have been desired to render it entirely Solemn; for the two nearest Heirs of the Crown, would not thereunto give their Voices, neither the one nor the other, having then in all but two Children, each one a Maiden. My Father was the eldest of two; and this Prince the most penetrating and the most politick that ever was, having had in his Life time even from the Queen some advice of what was projected after his Death, was advised at my Birth to make me pass for a Boy, which unto him was then easie, the one and the other Sex being yet equally capable to succeed in the Kingdom. For that end he even gave me the Name of a Man, and made me be called *Philitere*, as was he; it is not but that he pretended still to dissemble that which I was. He only thought that in the design that he had to oppose himself to that Decree, his Opposition would be so much the more considerable, then having apparently a Son, he would appear disinterested, and he dreamed that in all cases, if he could not hinder it in the first Movements of the general Aversion, that the People had against the Government of *Ariane*, he could at least whilst he should have the Helm in hand, find a day to cause it to be revoked.

His Stratagem had not neither the one nor the other, the success which he imagined, for he could neither hinder the decree, nor being become King cause it to be broken. It was then requisite to continue by necessity the disguising which had bin begun by Artifice, and the better to succeed therein, from the time I had a little Strength the King my Father caused me to learn all the exercises convenient for a Prince. But as he judged well that the difference that Age hath accustomed to put between the Countenances of Boys and those of Maidens would not fail one day or other to betray his Intention, and that the People would be astonished at the conclusion, not to see born on my Cheeks, the ordinary Marks which serve to discern betwixt both Sexes; he feigned I know not what Accident by which he caused deafly and dumbly to sow a noise, that they had bin obliged to abandon me to the hands of Chyrurgions, and to reduce me to the condition of those People, to whom the *Persians* do commit the Guard of their Wives and their Treasure. The fair Queen could not speak this without using some violence to her Modesty and Pudicity; and the redness which appeared in her Face, finished the explaining to *Philitre* that which she would have her understood. After that that Blushing had vanished away, she thus continued her Discourse.

The King, as I have told you, did not however sow this Noise, but confusedly and with some kind of uncertainty, to sound and fathom

only their Minds and Dispositions, and to dispose them one day or other to receive it and believe it, when it was needful ; for he was not ignorant that the major part of the Greeks, have as much Misprision for or of these sort of People, which I have spoken to you of, as the *Perfians* have them in Veneration. They will have Kings, which can be able to give them Successors, and are ashamed to obey Persons whom they put in the rank of Monsters, rather than among the number of Men, so he would not hazard this noise with so much certainty, but that he was still the Master to revoke or confirm it at his own Leisure. Whatever it was, the King my Father reigned peaceably enough, during the first years, and during the minority of a natural Son that a Brother of the deceased Queen had left, but when the Son was grown greater, some discontents were buzzed in his ears, that the Kingdom appertain'd to him being Nephew of the Queen, and my Father being but a Relation distant enough, and as there was not a precise Law in the State by which Bastards were excluded from Succession, he did so well that the Estates were convoked or assembled together, to judge of this great difference.

The King my Father carried it, but not by all Voices. The Bastard Prince did not render himself to the Judgment of the States, he would decide the question by force of Arms, and as he had a very strong Party we saw our Army less than nothing, at the Gates of *Mitilene*. What say I, he was Master almost as soon as he appeared there, by the means of intelligences which he there practised, and my Father who was not then mistrusted was reduced to fly from his Capital City. It is true, that it was not but to re-enter therein with more Honour afterwards, for when he had had Leisure to Levy his Army, he reconducted it before *Mitilene* in Person, he there gave Battel to the Enemy, and having vanquished them in the Combat, he besieged him and took him in the same City. After this manner, all the War was ended in a very little time. I pass over all these things lightly, O *Philiste*, not only by reason that that's nothing but Wars, which are not convenient for our Sex, and where you could not take pleasure, but also forasmuch as you undoubtedly know all that which passed there most memorable, since that they were *Telamon* your Husband and *Tarfis* your Brother-in-Law which did them. *Philiste* having replyed, that she had heard them sometimes speak thereof, but after a different manner ; I doubt not, interrupted the Queen, that their Modesty hath supplanted their Honour : But it is however true, wise Shepherdes, that these two Brothers who travelled, then being happy for us met in our Island, and having offered their Service to the King ; bore up alone on a small Bridge the effort of a Battalion, who had put a part of our Men in disorder, and routed them, and having given them time to rally themselves, they were the cause of gaining the Battel. This is not all, in the Siege they were the first that ascended scaling, and having cast themselves alone into the City, as they say that *Alexander* the great formerly did at *Tire*, they foiled the Troops destinated to the guarding and keeping of the Wall, gave opportunity to ours to follow them, and caused the taking of *Mitilene*. Also there were not Honours enough by which the King attempted not to acknowledge due to their Valour, and I remember (for this Prince would that even

at the Army, I was always near him) I remember I say to have heard him say, that to pay well for such a signal Piece of Service, it was requisite to offer them a part of his Kingdom. He did all he could to oblige them to continue by him, by the offer of the first dignities; but all our Court had nothing capable to tempt them, and I am not astonished, for assuredly *Telamo* would have found nothing there, in comparison with *Philiste*. The Shepherdess not having replied to this obliging Discourse, than by a respectful Inclination of the head and by a modest Silence, the Queen persisted thus; the taking of *Mitene* was soon followed by a Treaty of Peace. But alas! the King did not long enjoy it, for he dyed soon afterwards, and left me in an Age young enough, over burden'd and oppressed by the weight of all the Kingdom. I was Crowned King of *Lesbos* without any contradiction: Because the Fidelity of those whereof the Ministry had bin employed to conceal the secret of my Sex had bin so great, that until then no Person whatsoever, had so much as a mistrust or diffidence of what I was. It is not but that *Demotime*, that is the name of the Bastard Prince, had not been well pleased to hurry, confound, and disorder. But my Father in his Life time, had given him some employment by which he had, as I may so say, honourably banished him out of *Lesbos*. For in that time *Lysimachus* King of *Thrace* having had *Pbyrgia* for his part and share from the Spoils of old *Antigonus*; This Prince, to whom my Father had rendred the Signal Offices in this War, would testifie unto him his acknowledgment, and by a Confidence extraordinary enough, but which merited undoubtedly the quality of those Services which he had received of us, he sent him the Provisions in Blank, from the Vice-King of *Pbyrgia* (an important Province, and which is not separated from *Lesbos*, but by a very little Ferry over the Sea) to fill them with the Name of him, whom my Father would have gratified. The King my Father to oblige *Lysimachus* by a Signification of the esteem which he made by this Present, filled them with my Name.

Howsoever reserving the Title to me, he gave the employ to *Demotime* whom he sent to command for *Lysimachus*, in that great and important Province; so then *Demotime* being occupied elsewhere, did not then thwart nor cross my establishment in the Throne. But behold the Commencement of my Misfortune.

My Goverour had a Son, whom my Father had made my great Chamberlain, he might then have been about twenty two years old, and one could say that he was almost one of the best shaped Men in the World. His Countenance amongst others was so very fair, that all the Ladies of *Lesbos*, envyyed some his eyes, another his mouth and teeth, and all the clearness and purity of his Hue. As for his Wit he had it vivacious and full, but his Soul was without Religion and Fidelity. He was ambitious, arrogant, insolent, vain and presumptuous, to the last point, so full of a good Opinion of himself, that he imagined not but that the most vertuous Women, nor yet the wisest could resist his amiable Countenance, and he believed not any thing could (in a word) be above him.

That which encreased his audacity, was that although he was of Nobility, fresh and new enough by his Fathers side, he notwithstanding vaunted himself, by reason of some distant Alliance on the Womans side; descended from the ancient Kings of *Lesbos*. My Father having known

known his Wit very much repented himself, and that many times, that he had put him in an Office which so neerly approached my Person, the exercise whereof obliged me in some sort to confide in him. But his Father by an abuse, which is too common in the Courts of Princes, had obtain'd this Office for him from his Youth, and before one might know what he would be, and since there was no other means to dispossess him by the apprehension that we had of hurrying, or giving a check to my Governour, on whom we had made in some sort a participant of the knowledg of our secret. I had shunned all manner of confidence in this young man, as much as to me could be possible, and for that end I would not that he should lie in my chamber, as those are accustomed to do, who possess the like Offices in the Courts of Princes; I would neither lye down, nor rise up before him, and I attired my self always particularly: but as he saw the affection which I had to deprive him of the best, and most Beneficial Dues of his Office, he could not refrain from speaking to his Father, to learn the reason. It is true, I ought here to complain of my self, as well as of my Governour, for he came to propose it to me, before he would discover it to his Son, but he made me find so great a necessity in Confiding in him, and as a Father is almost always Blind for his Children, he answered me so absolutely, assuring me of his Fidelity, that I gave my hands to what he would. In the Interim, see, *Philiste*, the strange success of his Counsel.

Olearque (this Chamberlain was so named) being a participant of my secret, it was necessarily requisite that I should shew him a good Face, and Pleasant Countenance, and that by some particular marks of Esteem, and Friendship, I engaged him to Silence, and to the Fidelity whereof I had need. His Natural Vanity failed not immediately to play his Game: he put himself in his own head that I loved him, and that the Testimonies of Goodness, which I gave the sole Services of his Father, and the necessity of my Destiny, were so many effects of my Springing Passion. I entred then into my Fourteenth Year. It must necessarily be altogether deformed, misshapen not to have in that Age acceptableness, and good liking, and principally when one is Queen, and when one appears in the eyes of one Ambitious. My Youth, his Ambition, and his Vanity therefore enflamed him, or rather made him to lose his Judgment.

I so little mistrusted, or was diffident of his Audacity, that I was a long time without perceiving my self, I did not impute his Assiduity, his Cares, nor his continual Looks and Regards, but to the Address of a Courtesan, who will comply with the Queen: I attributed not his Sighs, which he reiterated frequently enough, but to some vexation or to some strange Love, and was so Innocent, that when they Jested him to be in Love with some Fair One of *Miteline*, I Jested also as did the others.

As for him, who in his Vanity believed me pre-occupied, he thought that I understood him very well, that the manner wherewith I treated him, was a tacite Approbation of his Love, and all that lost in him his Wit more and more. In fine, I began to perceive him my self at a Tournament that I made at *Miteline* (for I affected those Diversions of Men, to entertain the Popular Error) the Spectacle lasted

three days, and at every time, those that were of the Tourney were obliged to appear with Liveries, and of different devices. As for him at three times he put an *Eagle* in his *Shield* or *Target*, with this Diversity only, that it was an *Eagle* Flying near the Sun, and a number of other Birds under a Cloud, which hid them from the Light; for the Soul, there was round about, as one worthy to see him without Clouds and Shadows, at the second day, it was yet an *Eagle* which steadfastly looked upon the Sun, with these words.

My Eyes would Disdain a lesser Light,

And in the third, there was yet an *Eagle* carrying in his *Beak*, a *Thunder-Bolt* with these words,

This is my Art. Or this is the Art of mine.

The morrow of the Turnament, every one being placed before me to discover the Devices that they had seen, and to Explicate them, all consented that they had not well apprehended those of *Oliarque*, and it was of him they would demand the Signification, or declare it; I will never tell it but to the King alone, replied he, and yet that shall not be, but in case his Majesty Commands me to do it, upon Pain of his Disfavour. That which he said, gave me yet more Curiosity to know the Explication, for I was so Estranged, and so far at a Distance, as I have told you, to think of the Folly that he had put in his Mind, that I should never have been diffident of it. I passed then laughing into my Closet, and there I asked him the Explication in particular, and in way of Merriment, and Sport only. But I was much surprized, when in explicating it, he gave me to understand, that in the first device, those Clouds which hide the Sun from other Birds, was my disguise which stole the knowledg of that which I was from all my Subjects, and that it was he, that would willingly Figure himself to be that *Eagle*, who alone had the cleer View, that by a part of these same things, he would mark; in the second that he would only believe me worthy to stay his Eyes; and that in the third, by that *Eagle* which carryed the *Thunder-Bolt*, he would have me understand that being, as he Vaunted, Descended from the Ancient Kings of *Lefbos*, the Scepter was not above his Legitimate Pretensions.

It is impossible for me to expres you the Amazement, and the Indignation I was in, and principally when I saw the Audacity, and the Insolence wherewith he durst so to discover himself unto me, as if he had esteemed, and accounted, that I should not, or ought not to have found it strange. If I had believed my Fury, I think I should have sent him Prisoner from the same place, but in the State and Condition wherein I was, a Maiden, in my Minority, and in my Kingdom, where I had not mine Authority founded but on a Fable, I depended in some respect on him, and on his Father; it was then requisite for me to serve my self, of all that Power that I had over me, to use Dissimulation, and I contented my self, to answer him with a Sound, where he might however mark, and take notice of my intention, and vexatious despight: You have done well, *Oliarque*, to say nothing of all this before the World; for you would have

made your self Laughed at, Mocked, and Scorn'd; and there is none but my self can, or could excuse such an Extravagance. Immediately I passed into my Chamber, but with so much Confusion, that he could not possibly avoid the observing it. In the mean time he recoil'd not, nor would be repulsed for that, and although he saw that after that time, I spake to him less then ordinary, and that I never did it, but with even a Serious, and severe Countenance, he gave not over hoping but that he should succeed in his Designs. He redoubled his Cares and Assiduities, and his respects, and I would have had too much Subject of being Contented, if I had not known the cause. All that not giving me again Incouragement to be with him, nor that Familiarity which I had done, he counterfeited to be Sad, Penitent, and even to be Sick; in fine, I thought he had in his heart, that which he testified without, and I believed he would become, or had been more Wise, but I was very soon disabused.

One day he ingaged me to go to Supper to one of his Houses in the Country, where he caused to be prepared, a Sumptuous Feast under an Arbour of Trees, in the Branches of which hung an infinite number of Lamps, of Chrystal, which seemed to brave the number of the Cleer Shining and Glittering, and Sparkling of the Stars. Under the space or distance of the Trees, he had caused to be Enchased, great Tables, or Pictures which served as Walls, ramed after the manner of a great Hall, or put us under, and Vailed from the Winds.

After the Supper, he made us take three different Divertisements. The first, was of a Dance, where they represented the Loves of the Moon, and of Endymion. The second a Comedy of Loves of *Venus*, and of *Adonis*, and the third, the explication of those Pictures, which three or four Actors came to interpret the Subject, in Verses, in Form of a Dialogue, and it was found they were the Amours, or Loves of *Cephale* and *Aurore*. That Affectation in all these three Subjects, which represented the unequal Alliance of three Goddesses with men, made me well Judg that that was not but with some Design, and principally because in the Verses, be they of Balls or Dances, be they of Comedies, be they of the Explication of the Pictures, there had been the greatest part in Praises, and Commendations of the Generous Passion, and Disinterest of the Goddesses, and the Fidelity that they had found in Men more then the Gods. But possibly he believed, that I yet apprehended not the end sufficiently, since that, the next day all the World having very much commended the Order, and Oeconomy of the Feast or Banquet, and all that which had followed, and seeing I said nothing, he asked me if it could be possible, that he could be so Unfortunate, that I should find nothing there that pleased me. I answered him coldly enough, that his Feast was not too orderly, and that I was angry he had been at that great expence. My Lord, said he unto me, I have not hoped for your approbation of the Feast, and it sufficeth me if your Majesty refused it not at the Action of the three Great Goddesses, who have had the Honour to direct you. He said that unto me aloud, but with the Equivocation that you see; that those before whom he spake unto me, might believe that he understood the speaking of the representation of their Loves, and he well Judged, that never any one of those who were present did not comprehend

prehend him after another manner. But as for me I had already the knowledge of his intention ; I well saw that he otherwise understood it, and I knew it better, by the manner of his expectation of an answer, looking stedfastly upon me with a suspended Action, as I may say, betwixt Joy and Fear, and with eyes who sufficiently enough declared his thoughts. I did not at all seem to comprehend him, because I should have bin obliged to testifie him in the Countrey my resentment and my Anger. I answered him only that the Dancers, and the Actors had very well done. He who would not leave me in doubt, replied unto me ; Your Majesty at least, approves of the Goddesses as well as the Actors. I could not hinder my self from blushing at his Impudence, although I very well knew, that no Person but my self could understand his true meaning, and unless I had explicated it to others, I had then testified him all my Indignation. But I contented my self to reply him with a cold and severe Countenance ; Olearque, it becomes not men to Judge of the Actions of the Gods ; but I believe Women of Heart would never do that which they impute them. At the Instant lest he should continue that discourse I reasumed another.

The occasion which he had to be all the day near me and speak to me made me well believe that to take one away from him, I was not precautioned against another, for time to come. That was because I would break the Course of all the designs he could have to seek any, I was resolved to advertize his Father.

I took him then one day particularly, and after I had made him remember the Protestations with which he had answered me, in relation to his Son, complained to him of his Audacity, and conjured him to employ himself in making him more wise, with all the reasons that I could possibly call to mind. The Father was astonished at the folly of his Son ; he protested me he knew nothing of it until then ; and after he had asked my Pardon a thousand times, he returned to his own house where he read a Lecture to this young Man, both as a Father and as a Master, that is to say, with a Lenity mixed notwithstanding, with very severe Threats, if he profited not himself by this first remonstrance. But that which should have rendered him wise, cast him into the last excess. For in fine, he conceived so strange a despight, and of the complaints that I had made him, that by a kind of Desparation, he went to find the Prince Demotime in Phrygia, and after he had prepared his Mind for the Design he would inspire into him, he discovered him what I was, and declared him that acknowledging him to be his only and Legitimate King, he could not resolve with himself to contribute a longer time in this kind of Treason.

Demotime who conserved always in his Heart, all the Sentiments of that Ambition which had formerly obliged him, to take up Arms against the deceased King. My Father, received this News with the same Joy as if they had already set the Crown upon his Head; He embraced a thousand times the young Olearque, and excited him by the hopes of the most high and vast Recompences, if he could in any kind convince him by reason, or demonstration, or action, make him believe that that was really true that he had declared. There was no need to use Arguments or make so much difficulties, to carry Olearque from any

or all undertaking, and would make good his Declaration. The despight in his Heart was so joyned with Love and Ambition, that in that condition there was not any thing, whereof he felt not himself capable. What shall I say unto you more? He ingaged *Demotime* to make a Voyage to *Mitilene*, under pretext of coming to give me an accompt of his Employment, and there to make his Court: he promised him that he would give him an opportunity of seeing me in the Bath; and in effect, having corrupted with much Money, those which were necessary to his design, he caused *Demotime* to conceal himself in a Corner of my Chamber where I bathed my self, and (I am in confusion only in calling to mind his Insolence,) this Perfidy betrayed my Secret, and my Chastity, and acquitted himself of his word to *Demotime*. This same here cleared from his Doubts, dreamed a long time in what manner he should make known to the Publick what I was. He well believed that it would be a difficult thing, if he did not comport himself therein handsomly, because there was so little appearance of the Truth thereof, that the very small Semblance thereof woud only render the Proposition ridiculous, and might take away all credulity from his words. Behold his first thought was to put it in the Peoples minds that it was requisite to press me to marry, to assure Successors to the State, dreaming of the refusal that I would make, would be the beginning of a Conviction against me. My Father had thereunto in some Respect made Provision by the noise that I have to ld you that he had dumbly and deafly caused to be spread abroad, and which might serve me for some kind of excuse: But howsoever that noise had bin so uncertain that they knew not certainly whether it were a Fable or a Truth. *Demotime* himself well judged that if this excuse should be ill received of any to whom the sole Doubt, that they had had might have given an occasion of making Insolent Jests enough, so that he thought that that would be to him, but a small advantage, if he obliged me to have publick recourse to an apparition or dumb shew, which would cause my Person to be despised, and would alienate in some sort the minds of my Subjects, from the respect, affection, and allegiance, which they ought me.

So although I was yet very young, it might be insinuated into their minds, that it was therefore requisite to press me to chuse a Wife, to produce an Heir to the Kingdom, and as his Interest therein would appear contrary, in the pretention that he could be to succeed therein, that would make it be thought, that he spake not but for the good of the Kingdom, and that which he said, would make much more Impression. And in truth he in fine, perswaded the necessity of this Marriage to so many Persons, that I understood not of any other thing spoken than of these Propositions.

He himself was always urging me thereunto, yea he so persisted in it until my Subjects expressly deputed some to invite me thereunto, proposing me a Princess named *Aremise* who being fair, of my Blood, and of my Age, seemed not to leave me any pretext to refuse her. I have told you that the two Princes, who opposed themselves against the establishment of the Decree, who declared the Daughters uncapable to succeed to the Crown, had each of them a Daughter.

I was the Issue of the eldest ; *Artemise* of the second. The People very much affected this Princess, because her Father during his Life had been extream Popular, and she was very much her self. She had moreover a thousand very amiable Qualities, a peretrating Wit, agitating to the very utmost point. But even all these advantages which rendered her so commendable and praise-worthy, made an unfortunate effect against me, by reason the more amiable she was, the more they would astonish themselves if I made any difficulty to espouse her. I notwithstanding dallied some time with the artifice of *Demotime*, in temporising and excusing my self with the youth fulnes of my Age ; without my belief that his urgency was an Artifice. For as I knew not that he had any knowledge of my Sex, I thought not also that all this was done by an evil intention. Only I astonisht my self that *Demotime* who was married, and who had Children, was so affectionate for my Successors that he would forget his own. In fine, the success of his Stratagem seeming to him too slow, he believed it would be necessary to advance it, by stronger and more violent Remedies.

At that time *Lysimachus* King of *Thrace* having at the solicitation of *Arinoe* caused the last of fifteen Children, which he had by another Wife to be poisoned, and who all were perished by some kind of Tragick Death ; That Parricide rendred him so odious to all his People, that there was not any of his Provinces, where he had not caused some rising ; I hindred it as much as I could in *Phrygia* in his Life time, but immediately after that *Lysimachus* having bin killed himself, and not having left any Legitimate Heirs, I believed that I ought not to let pass that Inheritance to Strangers, nor loose the opportunity of uniting that great Province to my own Kingdom ; that was the cause wherefore in the Confidence I had yet in *Demotime*, I not only pressed him to return there to put things in order, but I gave him four thousand Men which I drew out of *Lesbos*, to aid him to preserve *Phrygia* under my Obedience. *Demotime* omitted not to do all things necessary for that effect : But the Sequel made me well know, that it was for his Interest that he had there so carefully laboured. For after all things were there pacified under my name, after the having established strong Garrisons in all the Cities, he confederated with the great Ones, the Men of War and the People; he corrupted all the Governors of Places, even with the Mony that I furnished him to render them affectionate unto me. He caused them to swear in his name, and having by his Emissaries combined by secret Practises even in the principal Places, and with the principal Officers of *Lesbos*, he reimbarked himself one night with the same Troops which I had given him to go to *Phrygia*, and appeared the next day at the head of four thousand Men, at the Gates of *Mitilene*. Immediately he caused himself to be proclaimed King by his Army, sent his Emissaries into the City, who cryed to the People in the Streets ; Long live *Demotime*. They noised every where that I was but a Maiden, and that it was not but for that, that I would not espouse the Princess *Artemise*. You may Imagin in what alarms I found my self; for although I had had in the end, some advice of these Confederacies, and that I minded to put some order thereunto convenient, I did not notwithstanding believe them so ready to burst forth. I caused the Guards to be doubled in *Mitilene*, and sent to all parts to inform

my self of the Countenance of the People. I assembled my Council, one whereof was the Father of *Olearque*, whilst that his Son was at the Head of the Troops of *Demotime*, and was a long time irresolute what design I should take.

In sum, imagine with your self, what I could determin upon. It was not that four thousand Men, were capable to force me in *Mitilene*: But besides that I could not confide in my principal Officers, after the Treason of young *Olearque*, and that I knew not if there would be not many in my Council of the same Party. The Citizens moved by the noise they sowed of my Sex, began to assemble together by Bands, and although they declared not themselves yet for the Rebels, howsoever I could not also assure my self that they were for me. Those whom I had sent to inform themselves in the certain Quarters, reported to me from other Places, that the minds of the People were very much troubled. They told me that every one in reality was ready to dye for my defence, if I was their legitimate Prince, but all ready also to shed even to the last drop of their Blood, to uphold the Laws of the State; howsoever they reported me yet, that some of the most affectionate of my Party being willing to say I was not a Maiden, and excuse the refuse which it seemed that I had done to marry *Artemise* on the other Apparition and dissimulation whereof I have lately spoken unto you; many were yet carried away, even to say that it were yet better, that I was a Maiden than not to be of neither Sex. So that there was little certainty in an occasion, where the minds of People were already all moved, to go to hazard a Declaration that they saw so ill received. In these perplexities, I took a resolution bold enough without doubt, for a Maiden, and that which will astonish you, that was which I took on the Advice of the Father of *Olearque*, although that in reason he ought to be also rendred suspect, as you may very well Judg. But that good Man appeared unto me so afflicted, and so Unworthy of the Perfidy of his Son, he demanded and cordially begged my pardon, and in effect was so faithful to me, that seeing from else where the way which he had Counsell'd me to be, the only one capable to appease the Tumult, and the minds of the People, I made no difficulty to follow it. I mounted therefore on Horse-back, I went through the Streets, and made my self seen of all the People; I remonstrated to them, that the Noise by which they was abused were an Artifice of *Demotime* to uphold his new Resolution; I made them remember from the first, to Demonstrate how much they ought to believe him capable to do it a second time: I exhorted them to conceive, if there were only an appearance of the false Noise which he had caused to be sown, and boldly added to them in fine, that if they doubted, I was now quite ready resolved to shew the falsity thereof, by espousing the Princess, *Artemise*; I knew well besides, that that discourse was able of it self to take from them the Impression which did damnifie me, the affection which they had for that Princess, would not fail to give great weight to my words.

I was not deceived, the People by this discourse of mine, shewed themselves very ready to obey me. They sent to *Demotime*, and commanded him to lay down his Arms, or that they would run upon, and oppose his Troops. *Demotime* replied them, they were abused; that

that the proposition of Marriage wherewith they were flattered, was a Stratagem only to make him lay down his Arms, and mock him after that they should see him disarmed, that that which he knew was not upon the Faith of others, but of his own proper knowldg, which he openly declared. That to demonstrate the Veracity of all that which he published, they had but to require the accomplishment of my Promise, and if I durst perform my Word, he solemnly protested, not only to obey me, but he would be ready to come, and place his head between my hands, to do with it according to my pleasure; after my Marriage, the Deputies of the People returned, almost perswaded themselves by the answer of *Demotime*. Immediately the Tumultuous Populacy, who desired but trouble and disorder, and to whom nothing is so sweet, as to give Laws to their Sovereign, cryed, that if I were their King I ought not to refuse immediatly to give them a Queen.

I avow you that I saw my self then in an ill case, and strangely perplexed, for the thought of old *Olearque* had been even as mine, that the proposition of my Marriage, having appeased the Tumult, and forced *Demotime* to Disarm, I could then afterwards take my measures to Chastize the Seditious, and his Son himself (against whom he was more Irritated than any other) assure my self of *Demotime*, and should, in fine, be able to hinder new disorders. But the urgency of the People prevented us, and I confess unto you, that I was in Fears, and in Unconceiveable Terror, by reason we could not apply any Remedy thereto; howsoever after having composed my Countenance the best I could, I shewed my self again, from a Balcony or Terrace before that Populacy who assembled, by, or at the Pallace, and with a Tone the most Severe, and most Fiery which my Fury could Inspire into me, I answered them, That I well saw, that it was not so much of *Demotime* as of themselves that I had to complain, that it was their Insolence, and Infidelity, which rendred them Bold, Arrogant, and Proud, and that it was not for my Marriage they asked, but my Crown, and my Life. That they might very well Judg, this disorder was not the preparation, nor a dressing for a Marriage, that it was unheard of that the People should force their King to Marry himself at the head of an Army of Rebels, and that it was an Indignity, and a Shame which I would never suffer. That it was a wicked pretence for them to apprehend, that I would not keep my word, as if the sole doubt which they made, had not been another Crime, that in all cases it were requisite then to wait and bemoan themselves, that I had refused the Execution, and not to come Seditiously, to Besiege their King upon a *Chimera*, and Diffidence, inspired by a Revolted Subject. In a word, I declared them so many things, that in the end as they were to me at other times sufficiently affectionate, by reason of the Mildnes, and Lenity wherewith I had always treated them, they sent again to that Prince, protesting that they would with Weapons in Hand, fall foul of their Troops if they would not presently Disarm.

Demotime seeing himself so pressed, was obliged to Capitulate, he testified he was ready to retire from *Mitilene*, but that he could not yet disarm so soon after that which had past; that they ought not to wish

wish it themselves, since that being hereafter the sole Descendant of the Kings of *Lesbos*, it was also he alone was interested in the execution of their Decree. That they would see that Decree Repealed, and Abolished in spight of themselves, when there remained no more a Prince to uphold them. That they might take me at a time, wherein I could perform my Word, and Solemnize my Marriage, and if I did it at that time, then and there, he promised to Disarm ; that if I would yet defer it, they would well see themselves, that they were deceived. That as to the rest, his Arming ought not to be to them suspected, since that they very well knew, that with so small a Force as he had, he could not do any thing without them, and that they ought not to be any more mine, since that I should still be Omnipotent, if I should still have the People on my side ; that after all, his Army was not his own, but theirs solely and properly, since that he protested, that he would not serve himself therewith, but to uphold their Decrees.

But to be short, I will tell you that four or five days passed in this Negotiation, and that I saw my self, in fine, reduced to Capitulate with *Demotime*. The Capitulation was, that I promised to Espouse the Princess *Artemise* in a Month, that in the mean time *Demotime* should incessantly make his Troops to withdraw off from the City, under the Conduct of Young *Olearque* ; that the Prince should have Liberty to come there during that time, and for his security the People should take him into Protection. You would have reason, *Pbiliste*, to be Astonished, that I would suffer the strange Capitulation, if I had been in a condition to do better : But I had not in *Mitelene* all the Militia in Warlike Discipline, but the Regiment of my Guards, whereof *Olearque* had even Debauched or Corrupted a part, and *Mitelene* being a City very great and well Peopled, the Burgesses or Citizens there, were absolutely the Masters. During all these things, *Artemise* would not forget any thing to testify to me, that she had not there any part, and in truth, I am assured that she did not at all contribute thereunto, although there in some appearance, that her interest hindred her to be very angry.

As for me I dissembled the best I could, and as if I had been effectually resolved to espouse her, I visited her and even counterfeited to be in Love with her. But in the mean time *Attale* and *Tumne*, who were two of my Brothers Maternally of my Mother's side (my Mother having already been Married once before she had espoused my Father) took care so as the Father of *Olearque*, to treat with the Governors of *Pbrygia*, to cause some Troops to come to me from the Frontiers, and to make them secretly draw out towards *Mitelene*, their advice was not but to amuse the People. I made a shew of espousing the Princess, and even caused to be made Preparatives ; and that in the mean time I might amuse *Demotime* by some particular accommodation, (which was so much the more easie to me, as that this Prince had of himself made me a Proposition to repudiate his Wife, if I would espouse him) and when my Troops should be come, that I should cause in one Night the Soldiers to enter into the City, cut the Throats of the most Seditious of the Citizens, and that I should sieze into my hands *Demotime*.

I had presently set my hand to that Counsel : But our Sex, *Philiste*, is not proper for violent Enterprizes, and whatsoever Courage or Boldness we have at the present Resolution, our Valour fails us at the Execution. I had horror and terror at the Cruelty of this Remedy, and I could not determine to shed the Blood of a People who are not in effect deficient, but in being willing to follow the Laws of the State. With much Endeavour to practise *Artemise*, I knew that as generous and altogether disinterested as she was, she was not therefore without Ambition ; and that Knowledge perswaded me, that with the Greatness of her Courage, the Strength of her Wit, and the Affection she testified to me, she might be capable of another Design which fell into my Thoughts. I resolved therefore to discover my self unto her, and after having prepared her to the opening of it, which I went to do to her by all the Reasons and Demonstrations of Friendship that I deemed capable to dispose her thereto ; I freely declared unto her my Sex, and proposed her to share and part the Royal Authority together under the appearance of a feigned Marriage. *Artemise* appeared to me extreamly astonished, not only upon the Acknowledgment that I made her ; but of the Proposition of a Design so great. I will not tell you what was the Retail of all our Discourse. But for as much as her mind, who seemed to recoil at first, being accustomed thereunto by little and little, and that we fell, in fine, to an Agreement, as well as the Accomplishment, and Execution of it.

I well see, *Philiste*, that you your self are astonished at the Novelty of this Project, but you should be yet much more by the Sequel : for, in fine, the Solemnities of the Mariage, or Wedding were prepared, and this Rare and Marvelous Marriage, was made as we had agreed. I leave you to think what was then the astonishment of the Prince *Demotime*, when he saw me (a Maiden as I was) Espouse another Maiden, with so much resolution. He still expected that I would refuse to come there, and that when the time would be expired, I would either feign some pressing Occasion, or some Sicknes, or in fine some other pretence to differ. He had prepared all their Minds thereunto, in assuring them, that I would never come there, and the Vigil, the Evening of the same Wedding Day, as he saw his Friends begin to doubt of the Truth, of that which he had so much assured them in relation to my Sex, he yet told them, that they should not put themselves in pain, and upon the Peril of his head, he promised them I would make to spring some Obstacle before the Morrow was past. Judg then, what strange Surprise, and what Confusion he was in, when he saw not only all our Wedding spent in Joy, and Solemnyt, where they have accustomed themselves to spend, and pass away such Festivals, but then that the Morrow, and the following Days he saw us united : *Artemise* and my self, by the most absolute Friendship, which possible could be between a Wife and her Husband.

After divers reflections, he well Judged in fine that which was, but he saw no more means to perswade him. That which they had seen of our Marriage, had made him lose Credulity, Belief, Faith, and Trust in the Minds of People ; there was no other remedy for him, but to obey by Favour, or to retire himself into *Phrygia*. But he well thought that I would not fail to persue him there, if he retired there Armed.

with Weapons, and his Affairs there were not yet well enough fortified, and consolidated to hold up his head long against me. He therefore took other measures. He knew well that our Sex is more easy to be surprized by Submissions, and Protractions, then by Resistance and Obstinacy, and as he knew my goodness elsewhere, and my Natural Facility, or rather to say my Credulity, and my little and small Experience, he took a way wholly contrary to that which he had formerly held, and employed not almost any thing more than an obedience, and Complayrance to betray me. He interposed his Friends to treat a Peace, he made me a thousand requests for Pardon, and having in the end obtained security to come to see me Personally, he gave me a thousand feigned significations of Grief, Sorrow, and Repentance. I well believed that it might possibly be some new Artifice to deceive me : But I was very well pleased to retain him at *Lesbos*, and hinder him to return into *Phrygia*, as well because it was more easy for me to be assured of his Person at *Mitlene*, but that those whom I had secretly sent into *Phrygia*, might, during his absence re-establish my Authority in that Province, which alone is much bigger, and more Important than all the Kingdom of *Lesbos*.

It was therefore requisite for me, for that to feign and dissemble on my side, I did it the best I could, and not being able to oblige him assuredly to disarm by force, I endeavoured to reduce him thereunto, in taking from him all occasions of diffidence.

But if I mistrusted, or was diffident of *Demotime*, he was yet more diffident of me, moreover that he could not be vanquished, but that I was a Prince, the contrary being to him so well known; that is, that Ambition is not taken away, or quitted in laying down Arms, and that they never lose the thought, nor the desire of Reigning, when they are once flattered, he made a shew, and seemed to dismiss and discharge a part of his Troops, and to return the rest into *Phrygia*, whence he had drawn them, but in effect he gave Order to the Soldiers in Disbanding themselves to glide or slide insensibly into *Mitlene*, where all sorts of People were drawn by the Spectacle of the Jousts and Tournaments, and the Divertisements which were made there for the solemnity of our Wedding, and which should continue a Month yet after our Espousals. In the mean time to take from me more and more all diffidence and mistrust, he dissembled and feigned to me all the respect and obedience of a Subject, however he conspired, and confederated under-hand, and not only at *Lesbos* and *Phrygia*, but he sought to make me Enemies even Strangers ; he sent into *Crete*, he sent into *Macedonia*, he sent even here, to treat with *Alcime*, resolved to push things to the utmost extremity, and to perish, or else to compass his Designs. I espied his Actions, I had advise of his Intreagues, and conferred with *Artemise*, and with some of my Counsel. We all Judged, that as long as he was at liberty, he would never cease to move and stir, and that we ought to assure our selves of his Person. His Party seemed not too great, to undertake to destroy an open Force, or rather, I was too timorous. I would after the ordinary manner of our Sex use Artifices, and as it had been perillous to miss the blow, which we were resolved to attempt, I would not hazard it but with great precautions and fore-cast.

There is a little Island near to *Lesbos*, about four Furlongs into the Sea, where the Famous *Pisistrate* Antient King of *Lesbos*, formerly caused to be built a Castle so strong and so fair, that it could serve him altogether for security, and for his delight, and Recreation.

It was there where we determined to arrest *Demotime*; for we were too well advertized of the succours that he had in *Mitilene*, to believe that we should be able to execute there the Enterprize with Success. Among the Spectacles, by which the Solemnyt of our Nuptials should be finished, there was a Combat upon the Sea, where all the Court, divided into two parts, should Form a Naval Combat, in small Ships, that every one caused to be built expressly and of purpose, with Characters and Devices in the Standards and Flags, with all the Magnificence that could be possible. *Artemise* there shoule give the Prize to the Vanquishing Party, who were Victorious; and as the place of this Combat should be between the Island, and *Mitilene*, I caused a Magnificent Banquet to be prepared, and a great number of Tables in the Island, there to treat all the Combatants. On one side I caused a great number of Souldiers secretly to be concealed in the Towers of the Castle to serve me in case of need, and for the same design, I caused others to be placed upon the edges of the Island, under a pretence of hindering by that means the People should not come there in too great Crowds, and thereby make some disorder. I thought the having drawn *Demotime* there, who should be one of the principal of the Combat (for I had done it the better for reconciliation) to arrest him in the little Island at the Banquet, and the apparent confidence, by which he had abused me on his part perswaded me, that I should so come to an end, and that he would not any way mistrust me. But, *Philiste*, I soon knew the irreparable Fault which I committed. *Demotime*, informed of the great number of Souldiers, that I had caused to pass into the Island, doubted not but that it was for some Design which I had framed against him. However he seemed not to take any notice thereof. But contrarily, instead of being troubled, he testified more and more confidence in me, and found means of benefiting himself.

He well observed, that in Fortifying the Island with Armed Men, I should Imprudently Disgarison the City, and to oblige me to enfeeble my self more, he proposed himself to make new Companies, to pass there, as if he had believed, there would not have been enough to hinder the confusion. For my part, I mistrusted not his thought, because I believed not that he had any suspicion of mine, and for as much as I esteemed I could not have too many Forces in the place where I projected the execution of my enterprize, I voluntarily took the occasion, that himself gave me to transport there two or three companies more yet of my Guard. The hour of parting came, I conducted *Artemise* into the Ship which was prepared for her, and afterwards went my self into another small Ship, which I caused to be painted, and guilt and fitted for our Combat, and which was garnished, and adorned with some devices on the Subject of my Love to the Queen, to which I seemed to be entirely occupied. *Demotime* who should have chief of the opposite party ascended also into his, and our little Ships to the number of one hundred, and more being ranked on both sides,

in Form of a Battel, the Trumpets sounded the Signal, and we began to engage Pell Mell. But behold, *Philiste*, an accident very strange, instead of preparing our selves for an imaginary Combat, we found our selves insensibly engaged in an effectual Fight; for you shall observe, that *Demotime* having caused Arms to be concealed in the Ships of the major part of his which he had gained, and even those of some of my Troop, whom he had also drawn into his confederacy, he had made them engage from the beginning of the Skirmage, so that those of our side being not prepared for this Attack, we were obliged immediately to dissipate our selves, and think of making a Retreat.

That is not all, while we were in that disorder upon the Sea, he made a far greater one in *Mitilene*. The Souldiers whom *Demotime* had caused to enter there suddenly, seeing themselves the most Puissant by reason of those whom I had removed, began to range themselves in sundry places by Companies, and to chase away, and kill those remaining which I had left there; and, in fine, rendred themselves absolute Masters of the City. I learnt this accident by one of mine, who came to joyn me with a Bark at the time when I thought to retire there; but this is nothing as yet: Behold a third accident, which finished the sum total of my Misfortunes.

Demotime had assured himself of three of the best Ships that were in the Port, and had filled them with armed Men at his Devotion; with these Ships he cut off my way from the little Island where I might have refuge yet for my self. This was that which I thought to do in my little Ship, where I was with fifteen or sixteen Men at most, when I perceived these three great Ships before me. What Equipage was mine, or in what Posture was I to resist them? there remained in me nothing but hope to save my self, and to make my escape in the Crowd. I mixed my self amongst all others, who were dispersed, and seeing my self still pursued, at length I caused them to shape their Course off into the open Sea. The Enemy who were nearest us shot at us, we returned them also some Arrows, even some of those they had discharged at us, and which we gathered up upon the Deck, for those we had not, having been prepared but for the feigned Combat, had all the heads blunted. For the last Misfortune, they killed twelve of my Men, and the Pilot who conducted me. In fine, it was impossible for me to shun them, if the Night favourably approaching had not stole me away in the sight of my Enemies: but what did it import me to shun Enemies, since that in the condition wherein I was, I saw not any hopes of safety upon the Sea? There I rowed all Night, at the sole devotion of the Wind, without knowing from what side they pushed at me. Imagine you, *Philiste*, in what Alarms, for it's impossible for me to expres them unto you; neither can I conceive them my own self. What Refuge? what Succour? what Hopes for a young Maiden fugitive? almost alone, at the Mercy of Fortune, and of the Sea, without Counsel, without a Guide or Conduct, ignorant almost what to desire; I then wisht to fall into the hands of *Demotime*, because I feared him less then the Waves whereunto I saw my self so exposed. In the mean time to finish my despair, there immediately arose such a furious Tempest, that I thought all the Winds were unchain-

ed, and I expected not any thing less than to see my self at once swallowed up in the midle of the Sea.

O Gods ! What shall become of me ? then certainly I cannot tell you, for I know it not my self. I fell in a Swoon in the Vessel without feeling motion or knowldg, and I doubt not but the Gods would not permit so to conserve me my Life, but that the fear and despair had undoubtedly taken it from me. For, in fine, Judge what should have been the Violence and Furious Rage of that Stormy Tempest, since that almost in one only Night I saw my self cast from *Lesbos*, into this Gulph where I found my self in returning from a sleep, that toil and my extream weakness, had made to succeed my Trance and Convulsion ; it is true that the Winds had no great Labour to thrust forward so little a Vessel as was mine : I am astonished, only that it could be able to hold up, and resist the Violence of the Waves in the open Sea. The tempest having cast it on a bank on that side, we found our selves there in a new danger : not only because the Vessel remained there almost overset, but also forasmuch as we had not there any Skiff to carry us to the Land. Two of my Men having been willing to attempt it by swimming, perished there one after another, by the following and rolling of the Billows, which were not yet appeased. So that one man alone being left with me, and not seeing from whom possibly I might have succour or recourse, but that a great Ship which the Tempest had cast upon that self-same Coast, but who was too far distant, to permit those who were therein to hear my cryes. I almost dispaire of my safety, when the Gods took care to send me to be succoured by Generous *Telamon*.

The Fair Princess having surceased speaking, *Philisse* reassumed discourse, to signify unto her all the respect, the inequality of their condition, and qualities obliged her unto, how much she had been concerned, and touched with Admiration and Grief by the recital of these Misfortunes, and in telling her modestly, that she knew well that it was not for a Shepherdess, to undertake to console a Great Queen ; she omitted not however, handsomly and becomingly to tell her things on the Subject of her disgrace whence she received all the consolation she was capable of in the mournful conjuncture of her Fortune.

It was so late when the Queen of *Lesbos* permitted *Philisse* to retire, that there was some time that *Telamon* was layen down and gon to bed with a Design which he had the next day to surprize *Alpide* at his own house before day, and that this Shepherdess being entred into her Chamber found that he was already fallen asleep.

The fear she had to awake or disturb him, obliged her to slide into the Bed as softly as he could, but forasmuch as her Imagination was still full of those Wonderful Accidents and Events which she had heard repeated, she could not hinder her self from employing a part of the Night to pass them in her Memory, and could not almost fall asleep, but that it was neer break of day. She had not but began to take her rest, when *Telamen* finished his, and that he awoke through the extream impatience he had to seek *Alpide* ; that design appeared to him of such importance for the enlightning him in the Adventure of *Zelie*, and the rest of his dear Brother, that he thought he could never execute it soon

soon enough ; and although *Alpide* concealed not himself, his affection made him take the same precautions to find him , which he would have had need of, if the other had sought to shun it , and that he had held himself upon his Guard. He had the same circumspection for *Philiste*, as she had for him the preceeding Night, he arose without making any noise , and went out of his Chamber, and even out of his House, before any Person was there awakned. *Aurora* had not yet appeared, but that he was already far off distant from his *Hamlet*, and the first Rays of the Morning began not to appear and peep clear, but that he arrived at the River. He walked some paces along the River side going towards *Gonnes*, until he had found a Boat, wherein he entred to pass to the other side; for the House of *Alpide* was far before, on the other side, and almost at the foot of Mount *Offa*. After he had crost the River, he fastned his Boat to the Branches of one of the Trees which were by the water side, that he might come there again and take to it, and afterwards continued his way towards *Offa*. Fifty Paces from the House of *Alpide*, he found a *Domestick* of that Shepherds, of whom he enquired News. That Shepherd answered him , that his Master was not at home, but that he was the precedent evening gon and departed to *Gonnes*, whence he was not yet returned, *Telamon* fearing that this Slave had not told him the truth, went even to the House, pretending to have some business with him, which did oblige him to stay and expect him there. But as he met no Person there, he returned to find this Shepherd, endeavouring to make him speak , and to draw some demonstration from him. He had soon known, almost more than he would, since that he had learnt things, which had been advantageous to him, to be ignorant of still. In effect , *Telamon* after some other discourse, having pertinently asked him divers questions concerning the Places, and Persons that frequented his Master, after the time that *Zelie* disappeared, that Man replied : I cannot resolve you, nor yet declare where he goeth, nor whom he seeth, for I concern my self only with the care of his Flock, and do other things which he appoints me, without enforming my self of things that import me not.

It is not but that I begin to be in pain , for that which is happened unto him. For there is very neer fifteen days, that he prepared all things to make a great Journey, I know not where, and I believed him departed one evening by reason he gave me divers Orders for the conduct of his House, and management of his Affairs during his absence ; when I saw him returning the same Night , but so sad, and besides himself that I could hardly know him.

Since that time his affection hath only encreased, he neither eateth, nor doth he almost take any Rest, and spends entire Days, and Nights in walking, and bemoaning himself amongst the Rocks of Mount *Offa*. I was wholly astonished, there is not two or three days past, but att the time that I kept towards these places , there in a certain place, where he believed me not to be, I heard him in the Wood which is near where he bemoaned himself, saying : Ah ! Miserable One that I am, must it be so, that my returning to *Tempé*, but that 'tis to be the cause of this Misfortune : my Amiable Maiden, cryed he afterwards, must the pain of the Crime fall upon thee ? and that the Innocent suffereth

suffereth the torment and execution of the Guilty I soon believed that there was some Maiden with him to whom he spake, and that was the cause, that I had the curiosity to advance me forward very softly to see who he was: but I saw him layed along upon the Ground, and as he had his Face turned towards the other side, and that he saw me not, that made me to continue a time long enough to contemplate, and ruminante upon him. I observed that from time to time he wiped his Eyes, as if he had wept, and I heard what he yet said: but I am in the wrong, Great Gods, to accuse youre Justice in the punishment of a Criminal. No, no, You are not therein despised.

And you, Divine Zelie, you are not to complain, since that you have not without doubt lost this Miserable Life, but to reassume another much more happy. But what Torments are equal to the Anguishess which devour me? the Gods, can they deliver me, or can they deliver me to Executioners? more cruel than my Pain and Grief? and if thy Fair Soul can be beaten and made flat, by the sweetnesse of the Vengeance, should it not be too fully satisfied? he accompanied these words with a thousand *Hick-boxes*, and as since, about twelve or fifteen days that he hath been in his affliction, his Visage is so changed, that he could not be known, I am still in pain lest he should fall into some furious *Malady* or Disease, and I would that some one, had the goodness to give him a little Consolation. He departed yesterday in the evening with one of his Friends, who led him to *Gonnes* to divert him, as I believe, from his Grief, and I know not when he will Return.

Whilst that that Shepherd so spake, *Telamon* applying all the Circumstances of what he had recited him to those which he already knew of the Accident, or Adventure of *Zelie*, received (as one may so say) to many Mortal Wounds in his Heart, as he heard words, there not being one which confirmed not in him more and more the death of a Person, who to him was so dear for her own self, and for the interest of his Dear *Tarsis*.

What Obscurity soever could remain in the manner wherein this dismal accident happened, he found but too great a Demonstration of the certainty of this Loss. He knew not if it was the effect of the Crime of *Alpide*, or that of a simple accident casually. He saw well by the discourse of the Shepherd, that his Master was not Innocent, since that he had accused himself. But the means of thinking that *Alpide*, who was a near Relation to *Zelie*, would have attempted at the Life of that Illustrious Shepherdess; by what Interest, by what Passion would he have suspected to have undertaken that Dreadful and Hainous Murder? sometimes thinking of the extream Beauty of *Zelie*, and of the great and extroardinay Passions, that she was capable to inspire, he doubted, whether *Alpide* were not become in Love, and if he should not be carried away to those cruel extremities by some Transport of Jealousy: Notwithstanding, besides the Proximity of the Relation that was between him and this Shepherdess, Defaced, Rased, and Abolished all the appearances of that Love, whence *Alpide* could be able to take any Foundation of Jealousy: possibly that some days before *Tarsis* had been able to give him some, but then *Tarsis* was Banisht, she had not seen him since the Return of *Alpide*. *Telamon* therefore

fore saw from thence that it was impossible, that this Shepherd was the cause of the Death of *Zelie*, if it were not by some casual accident, and he Judged in gathering together all the Circumstances of this Adventure, that this accident could be no other, unless that this Shepherd being with *Alpide* in the Boat where *Tarfis* had heard it, the Night that she had disappeared she was unfortunatly fallen into the River, whilst he attempted by Swimming to approach, and to come to her. Three things clearly demonstrated that she was fallen into the River, viz. The certainty that *Tarfis* had, to have seen two Persons present-ly in the Boat where he had heard her, and there to have found but one a-lone, although that Boat had not approached, nor arrived at any Place; this Role of Paper, that they had met there the next Day, and her Vail found taken hold of by some Reeds of the River, and taken up by one of these unknown ones. And it appeared yet rather, that it was *Alpide* who was then with her by that which *Amalecinte* had repeated to him of the old Mariner who attended at that time there *Alpide* and *Zelie*, by the neglect with which that same Mariner taking *Tarfis* for *Alpide* had asked him, why she then did come alone: In a Word, by all that the Shepherd had recited him, of the Preparatives that *Alpide* had made the preceding day for a Voyage, his unexpected return that self same Night, his sadness, the Regrets that he had made for the Death of *Zelie*, and the blaming himself for her loss. It was not but that he had yet something that he could not spread a broad, and explain, and which left him some Ray, or Beam of Hope.

He asked amongst others of himself, how it was possible that she was drowned, that they had not found her Body upon the Bank, or in the River, or in the Gulph wherein so many People had been Employed in her search, during so many days, and where the Water never faileth to cast forth and expel, all and every Person that there is Lost; then that a second Shepherd chanced to come in, drew *Alpide* a little aside and asked him, Knowest thou not how that Maiden is called, which about twelve days past, thy Master found her dead Body upon the Bank of the Gulph, and whom I assisted to bring hither?

Although that that Man appear'd to have an intention to say this to the other in particular, notwithstanding he spake not so low, but that *Telamon* heard these words very distinctly.

They smote him all at once, both in Ear and Heart, and as he gave attention to what followed; he heard that the Shepherd of *Alpide* having demanded of the other, of what Body, and of what Maiden he would speak, the same here replyed him: What then, is it that thy Master hath told thee nothing? at these words drawing him a little more out of the way or aside, he continued to speak unto him, but so low that *Telamon* could not hear nor understand. One could not depaint, nor express the trouble of Mind, wherein this poor Shepherd was, nor the impatience which he had in his Grief, to hear the Sequel of the discourse, the beginning whereof had so strangely alarmed him. He was ready two or three times, to interrupt them for his own enlightning: nevertheless he dreamed, that since they did it in secret they would make some difficulty to explain it unto him one before

before another, and that he should be better pleased to draw out what he would in particular.

And for as much as he, thought that the Shepherd of *Alpide* would possibly be more reserved by reason of the interest of his Master, he retired himself in a place whence he could see when they departed themselves to go to rejoyn the other at his Passage. He waited not long, before he saw the second Slave reassume the way by which he was come. *Telamon* accosted him so directly, that joyning some Liberality to the Pertinacity of his words, he obliged him to discover himself openly. My Lord, said that Man, I do belong to the Shepherd *Nephelocrate*, and I ordinarily dwell at a certain place, or peice of Land which he hath out of this Vally, and which I make of value to him. There may have been fifteen Days that I came to render him an Accompt of some disorder which hapned there, I parted hence at Midnight to return, because that in the time wherein we in the Nights, as you know, find more conveniency to walk in than the day time. In passing towards the Mouth of the River, I heard a Man who wept and despaired upon the Bank, and being approached, I saw that he essayed to lade upon his Shoulders a Dead Corps, which I knew to be of a Woman. He besought me to assit him to carry this Corps to his own House, and told me it was a Daughter of one of his Relations. We carried it therefore, even near to that House, the Master whereof I have known since calls himself *Alpide*. He went there to fetch some Clothes, wherein he wrapt the Dead Corps, which was already stiff, and having told me that his People were coming to help him, he dismissed me after he had given me cloths, which I sold in the day time in my way to Persons unknown. Yesterday being return'd to see my Master, I knew that one of the principal Shepherds of *Callioure* was in great trouble for his Daughter who was drowned, and that he had promised a considerable Sum to them who should carry him News of her.

The Hour and the Place where they said she was lost, and even the relation that they shewed me she had to *Alpide*, have made me very well observe, that she was the very self same that I had aided him to bring hither, and I came to assure it, with this Shepherd whom I know long since to give advice thereof to this Poor Father, to whom I well see that *Alpide* hath not said any thing : I see that he hath not spoken to this Shepherd. However, he said he well remembred that his Master being returned there very late, went forth again immediately afterwards, and was a long time without returning, and that in effect having since understood him to condole the Death of that Shepherdess, he heard that they Named her *Zelie*, which is the Name of the Daughter of that Shepherd of *Callioure*.

Whilst that Man made this recital, a Rivolet of Tears trickled down the Cheeks of *Telamon*, and his Heart was pressed with so much Grief, that he could scarce fetch Breath. He then Judged that he had yet till then flattered himself with some remaining hopes, that he needed no more ask this unknown one, with whom they had seen the Vail of *Zelie* had also apparel like to hers, and that the Death of that Incomparable Shepherdess, was, in fine, a thing but too true and assured.

The tenderness which he had for this Shepherdess, was considerable, and toucht him with the last Grief and greatest Pain, but that which afflicted him so much the more, was to think of the Despair, or that Death would bring to poor *Tarfis*. For, in fine, he knew well that whatsoever belief this Shepherd had before, he had not notwithstanding extinguished that last hope, which with so much pains he had kept up the unfortunate One.

But at this encounter he saw nothing of mitigation nor of recovery. He remained some time in these Mortal Reflections, Sad, Mournful, Unmoveable. His Eyes and Arms lift up towards Heaven without ability to express his Affliction, but by Tears and vexing. Afterwards smiting his Stomack with his two Hands : Ah ! Poor *Tarfis*, cryed he, what Account am I come to render thee here, and declare these dismal and dreadful Tidings ? afterwards he passed with his Hands before his Eyes, two or three times to wipe off the Tears which gushed out and blinded him, and having afterwards asked this Shepherd some questions with incredible Trouble and disorder, he quitted him with a Spirit so strangely oppressed and overwhelmed, that he scarcely knew himself, neither what he should say, nor what he should do, nor whether he should go.

*The End of the Fifth and Last Book
of the Second Part.*

FINIS.

